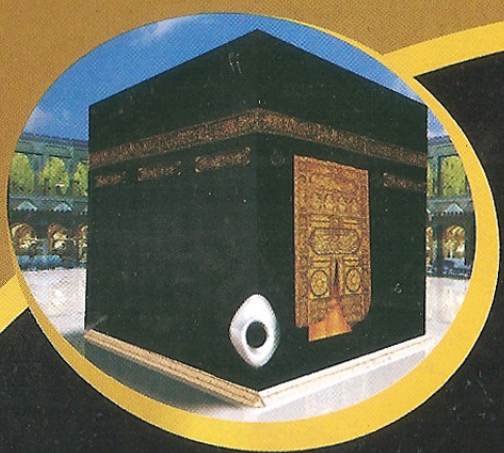
Kitabul-Umra

كِتَابُ الْعُمْرَة

By
Mufti Muhammad Âshiq Ilâhî Bulandshahrî
Muhâjir Madnî



Translated by
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Preface

'Umra is an act of worship. Having performed it once in a life-time is *Sunnah*; beyond that, it is desirable (*mustaḥabb*), though not mandatory. The rewards are enormous. Since the time Allah Almighty has blessed Muslims all over the world with extended financial means and since reaching Makkah al-Mukarramah has become easier by airlines, it has been noticed that the number of men and women who perform their *'Umra* is constantly increasing. As a result, a very large number of Muslim men and women have the good fortune of performing their *'Umra* every year. But it is a matter of regret that people embark on their trip to perform *'Umra* without first getting to know and becoming conversant with established rules which must be observed while doing so. Because of this lack of advance preparation, many mistakes are made during the per-

formance of the *'Umra*. When such mistakes get committed, many people go about finding the rules which apply to them. Being one of those so consulted, I have a fair idea of the problems faced by the *'Umra* performers. Praised be Allah who, in His grace, put it in my heart that I should prepare a brief booklet which not only outlines a detailed method of performing *'Umra* but which also gives necessary rules relating to this act of worship. So, I took some time out from my on-going writing work and Allah Almighty made it possible for me to complete this booklet on *'Umra*.

I fondly hope that Allah Almighty will bless this effort by making it a good guide for those who will perform *'Umra*. Those who find it beneficial are requested to pray for this humble writer, his parents and teachers.

Muḥammad 'Âshiq Ilâhî Bulandshahrî
Al-Madînatul-Munawwarah
Rabî' ath-Thânî, 1406 H.

Translator's Note

It was in the Masjid-un-Nabii on a November, 1990, 'Umra in the very fortunate company of my mentor and murshid, Hadrat Maulânâ Muhammad Taqî Usmani when he introduced me to Maulânâ Âshiq Ilâhî sitting at his usual spot from where he had the green dome of the Rawdatul-Mubârak in sight. Formerly associated with the Dârul-Uloom at Korangi in Karachi, he now lives in Madinah as a scholar-in-Residence and is widely known as a writer of many standard books in Urdu.

It was at this awesomely dear place that he abruptly asked me to translate his Book on 'Umra into English. My limitation apart, my time was all committed to something else Hadrat Maulânâ Taqî knew about. I did'nt know what to say. Next evening, when I met him, he handed over a revised version of the original book and departed after making du'a'.

Somehow, in 1995, I succeeded with the *Tawfiq* of Allah and the translation was completed and my heart was at rest for a debt of love stood

paid, though very late.

When Allah blesses you with a visit to the two Ḥarams, a charity you may leave for this humble servant of Allah would be to include him in your prayers at the Ḥaramayn Shaifayn. May Allah accept your Ziârah and your prayers. Âmîn.

29 Ramadânul-Mubârak Muhammad Shameem

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ عَلٰى سَيِّدِ رُسُلِهٖ مُحَمَّدٍ وَّاٰلِهٖ
وَصَحْبِهٖ اَجْمَعِيْنَ

The Merits of *'Umra*

The blessed Companion, Sayyidnâ 'Abd Allah ibn Mas'ûd رضی اللہ عنہ narrates that the Holy Prophet صلی اللہ علیہ وسلم said:

> **"Do your Hajj and *'Umra* successively because they both remove poverty and sin as a furnace removes impurities from iron, gold and silver."** (Tirmidhî)

As reported by Sayyidnâ Abû Hurairah رضی اللہ عنہ, the Holy Prophet صلی اللہ علیہ وسلم also said:

> **"Performers of the Hajj and *'Umra* are visiting guests of Allah. If they pray to Allah, He answers their prayer; and if they seek forgiveness from Him, He forgives them."** (Ibn Majah)

As narrated by Sayyidnâ 'Abd Allah ibn 'Abbâs رضی اللہ عنہ, the Holy Prophet ﷺ said:

> **"Performing *'Umra* in Ramaḍân is equal to Hajj."** (Bukhari and Muslim)

In another narration from him, the Holy Prophet ﷺ has been reported to have said:

"Performing *'Umra* in Ramaḍân is equal to Hajj with me." (Abu Dawud)

The Rites of *'Umra*

'Umra has four requirements:

1. To enter into *Iḥrâm* for *'Umra* from *Mîqât*, that is, making the intention to perform *'Umra* and reciting the *Talbiyyah*.

2. To make *Ṭawâf* following arrival in Makkah *al-Mu'aẓẓamah*.

3. To make *Sa'ee* between Safâ and Marwah.

4. To do *Ḥalq* or *Qaṣr*, that is, after having completed the *Sa'ee*, to shave or shorten the hair on the head.

The *Farâ'iḍ* of *'Umra*

Of the four requirements given above, two are obligatory (*Farḍ*; plural: *Farâ'iḍ*):

1. To enter into *Iḥrâm* which becomes operative after the intention to perform *'Umra* has been made and *Talbiyyah* has been recited.

2. To make *Ṭawâf*.

The *Wâjibât* of *'Umra*

The other two of the four requirements given above are necessary (*Wâjib*):

1. To make *Sa'eę* between Safâ and Marwah.

2. To do *Ḥalq* or *Qaṣr*, that is, after having

completed the *Sa'ee*, to shave or shorten the hair on the head.

It may be noted that the doing of *Ramal* and *Iḍṭibâ'* in the *Ṭawâf* of *'Umra* is *masnûn*, that is, as practiced by the Holy Prophet ﷺ. *'Umra* itself is a *Muakkadah* (emphasized) *Sunnah*. For a Muslim who can afford to reach Makkah *al-Mu'aẓẓamah*, doing *'Umra* once in a life-time is a *Muakkadah Sunnah*. The doing of *'Umra* more than once is *Mustaḥabb* (desirable or recommended).

The Timing of 'Umra

As for Hajj, it can be performed only once in a year since its dates are fixed by the Sharî'ah. To do that, it is necessary to reach 'Arafât soon after post-meridian of the 9th of Dhul-Ḥijjah, but before dawn appears following the coming night, dressed in the required *Iḥrâm* of the Ḥajj. There will be no Ḥajj for anyone who does not reach 'Arafât within this time period, no matter how many Tawâfs one makes. Even one's *Ṭawâf* of *Ziârah* which is obligatory in Hajj will not become real *Ṭawâf* of *Ziârah* unless one has returned from 'Arafât before it, being in a state of *Iḥrâm* and having done it within the fixed period of time.

But 'Umra can be performed repeatedly throughout the year. Since it does not take much time, some people are able to perform 'Umra more than once within a day. However, doing 'Umra on the 9th, 10th, 11th, 12th and 13th of Dhul-Ḥijjah is *Makrûh at-Taḥrîmî*, that is, reprehensible in the degree of forbiddance.

The Condition for Women: They must accompany their *Maḥram* or Husband

For women taking a long trip without a *Maḥram* or husband is strictly forbidden in the Sharî'ah, no matter what the mode of travel - rail or car or aeroplane, irrespective of the purpose of travel - material or religious.

Sayyidnâ 'Abd Allah ibn 'Abbâs رضى الله عنه narrates that the Holy Prophet ﷺ said:

لَا يَخْلُوَنَّ رَجُلٌ بِامْرَاَةٍ وَّلَا تُسَافِرَنَّ اِمْرَاَةٌ اِلَّا وَمَعَهَا مَحْرَمٌ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اِكْتُتِبْتُ فِىْ غَزْوَةِ كَذَا وَكَذَا وَخَرَجَتِ امْرَاَتِىْ حَاجَّةً قَالَ اِذْهَبْ فَاحْجُجْ مَعَ امْرَاَتِكَ (متفق عليه)

'Let no man be with a (non-*Maḥram*) woman in private and let no woman travel unless she has a 'Maḥram' with her.' Hearing this, a man said: 'O Messenger of Allah, my name has been enlisted as a participant in such and such 'Jihâd' and my wife is going out for Ḥajj.' He said: 'Then go and make

Ḥajj with your wife.' (Mishkât al-Masâbîh p. 221 from Bukhâri and Muslim)

This prohibition applies to all women, young or old. The Holy Prophet ﷺ has, in the *ḥadîth* quoted above, emphatically forbidden every woman without any qualification. So, making the journey for Hajj or *'Umra* without a *Maḥram* or husband is strictly forbidden, and is a sin. Women who set off for Ḥajj or *'Umra* without a *Maḥram* or without the husband become sinners by acting against the Sharî'ah, and in this process, they spoil their Ḥajj or 'Umra. Some women think that it is all right if they form a group and go for Ḥajj or *'Umra* without a *Maḥram*. They are wrong in this assumption. All true Muslims, men and women, are required to follow the Sharî'ah strictly and not to follow what their desires ask them to do.

Who is a *Maḥram*?

A *Maḥram* is one with whom marriage is never correct, that is, the father, son, grandson, maternal grandson, son-in-law, real paternal uncle and real maternal uncle. The sons of maternal aunt and uncle and the sons of the paternal aunt and uncle are not *Maḥram* since marriage with them is correct. Similarly, the brother-in-law is

not a *Maḥram* either because, should he divorce the sister or should the sister die, marriage with the brother-in-law becomes permissible.

However, a foster brother who has suckled at the breast of a woman within a period of two years while she has also suckled a woman who wishes to go with this foster brother on Ḥajj or 'Umra, then, this person will be regarded as *Maḥram* and traveling with him will be permissible. At this point, it should be ensured that the *Maḥram* is doubtlessly reliable. Should it be that the *Maḥram* is, no doubt, a legal *Maḥram*, yet his chastity is not spotless, or there exists a general lack of trust in his company, then, traveling with him is not permissible, no matter how close a *Maḥram* he may be.

Some women, for no reason whatsoever, make out somebody to act as their father, son or brother and set out for travel in their company. This has no validity in the Sharî'ah. An adopted or made-out-to-be-so father or son or brother are no *Maḥram* either. They are governed by the same rules which apply to strangers.

THE METHOD OF PERFORMING 'UMRA

Iḥrâm

Anyone who sets out to perform his or her

'Umra should enter into the *Iḥrâm* of 'Umra from the *Mîqât** (appointed station, see note) which falls on his or her way to Makkah *al-Mukarramah*, irrespective of the mode of travel. If traveling by road, one apprehends that the driver may not stop at the *Mîqât*; or if traveling by air, one fears missing the approach of the *Mîqât*, then, it is better to enter into the *Iḥrâm* beforehand lest this happens.

The method of entering into *Iḥrâm* requires that one must take a bath, then offer two *raka'ât* of *Iḥrâm*. In case no bath was taken and the two *raka'ât* of *Iḥrâm* were offered with *wuḍû*, or with *tayammum* in absence of water for *wuḍû*, the *Iḥrâm* becomes valid.

Men should, before they begin their *nafl raka'ât* of *Iḥrâm*, take off their stiched clothes and wrap a sheet on the lower part of the body and wrap another sheet on the upper part, making sure that the *Ṣalah* of *Iḥrâm* is offered with the head covered. Once the *Ṣalâh* of *Iḥrâm* is over, the head should be uncovered, the intention

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* *Mîqât*: For those who come to Makkah *al-Mu'azzamah*, there are appointed stations on all sides beyond which it is not permissible to pass without being in a state of *Ihram*. Each of these places is known as *Mîqât*, the plural of which is *Mawâqît*. Further details appear under '*Jinâyât*.'

of 'Umra be made and *Talbiyyah* be recited. Women should continue wearing their usual stiched clothes, offer two *raka'ât* of *Iḥrâm*, make intention for 'Umra and recite the *Talbiyyah*.

The *Niyyah* and the *Talbiyyah*: The Intention and the Answer to the Call of Allah:

After offering two *raka'ât* of *Iḥrâm Ṣalâh*, make an intention as follows:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَیَسِّرْهَالِیْ وَ تَقَبَّلْهَا مِنِّیْ

O Allah, I intend to do 'Umra, so make it easy on me and accept it from me.

It is not necessary to make the intention verbally and vocally. Making the intention in the heart is sufficient. Then, making the intention in Arabic is not necessary either. It is correct to make the intention in any language.

After the intention has been made, recite the *Talbiyyah*. The words of the *Talbiyyah* are:

لَبَّیْكَ اللّٰهُمَّ لَبَّیْكَ، لَبَّیْكَ لَاشَرِیْكَ لَكَ لَبَّیْكَ، اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِیْكَ لَكَ

Here I am at Your call, O Allah, here I am at Your call. Here I am at Your call - in Your divinity there is no partner - at Your

call here I am. Most certainly, all praises and all blessings belong to You, and (so does) authority over whatever there is. There is no partner in You.

If offering *Ṣalâh* is not possible [for instance, the time is *Makrûh* (reprehensible) or, one cannot find a suitable place to make it] then, one should make the intention of 'Umra and recite the *Talbiyyah* without offering the *Ṣalâh* of *Iḥrâm*. This way too, one will enter the state of *Iḥrâm*. Offering the two *raka'ât* in deference to *Iḥrâm* is *Sunnah*. It is not obligatory (*Farḍ* or *Wâjib*).

When anyone, man or woman, forms an intention to do 'Umra and recites the *Talbiyyah*, he or she enters the state of *Iḥrâm*. A menstruating woman can, without offering *Ṣalâh*, form an intention of 'Umra and recite the *Talbiyyah* whereupon she will enter the state of *Iḥrâm*. However, she should not begin her *Ṭawâf* until she is cleansed. If she has reached Makkah al-*Mu'aẓẓamah* in a state of menstruation while she was already in the of *Iḥrâm* of 'Umra, then, she should wait until cleansed. When cleansed, she should take a bath, and do the *Ṭawâf* of 'Umra and the *Sa'ee*.

A woman in child-bed, *Nifâs* in the terminology of the Shari'ah, is governed by the same rule

which applies to a menstruating woman. It means that she will enter into *Iḥrâm* without offering *Ṣalâh* at the *Mîqât* and will, on reaching Makkah *al-Mu'aẓẓamah*, wait there until cleansed. Once the bleeding stops, she can take a bath and perform her *'Umra*.

Rulings

1. In order to enter the state of *Iḥrâm*, after the intention to perform 'Umra has been made, reciting *Talbiyyah* only once is a binding condition. Reciting it three times is desirable or recommended (*mustaḥabb*). After having said the words of *Talbiyyah*, recite the noble *Darûd*, then make a prayer as follows:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ وَاَعُوْذُ بِرَحْمَتِكَ مِنَ النَّارِ

O Allah, I ask You of Your pleasure and paradise, and I seek refuge in Your mercy against (the punishment of) the Fire.

In addition to this, you can make any prayer you wish to make.

2. After having made the intention to perform 'Umra, recite *Talbiyyah* loudly. But, do not shout. Recite it in an average voice. However, women do not recite it loudly. They raise their voice just about enough to hear it.

3. There is no basis for the assumption among women that there is a special cloth for the *Iḥrâm* of the head without which, they think, *Iḥrâm* is not complete and valid. This assumption is not correct. From the point of view of the Sharî'ah, this cloth has nothing special about it. However, the use of some cloth to cover up and protect the hair on the head does not make any difference. But, taking it as a part of the *Iḥrâm* and believing that a woman cannot enter into the *Iḥrâm* is all wrong. If such a cloth piece is tied around the head, one can do the *Masḥ* of the head by slipping hands underneath it during *wuḍû*.

THINGS FORBIDDEN DURING *IHRÂM*

Once the intention of 'Umra has been made and *Talbiyyah* has been recited, the steps for entry into *Iḥrâm* are complete. Now it becomes necessary to guard against any violations of these prohibitions during the state of *Iḥrâm*. These prohibitions are given below:

1. The wearing of stiched clothes by men. It includes every dress which has been prepared to fit the form or the contours of the whole body or some part of it. Also prohibited is a dress which, though not stitched, yet is prepared by knitting or pasting with adhesive. Thus everything such as shirts, trousers, pants, half-pants, shorts,

sherwanis, coats, jackets, under-shirts, sweaters, caps, gloves, socks etc. are all prohibited for men during the state of *Iḥrâm*. Also prohibited for men is the wearing of a shoe which covers the ankles and the bones in the middle top of the feet (tarsals).

2. Covering the head and the face.
3. Wearing perfume.
4. Removing hair from the body (no matter how).
5. Paring nails.
6. Hunting land game.
7. Indulging in marital privacy and any desire-driven acts.

Rulings

1. Women should continue wearing stitched clothes they normally do and keep their heads covered as well, but they should make sure that no cloth touches their faces. As for the rest of the prohibitions, they too should avoid violating them. Women who wish to stay safe against being gazed at by non-*Maḥram* men should manage to hang the veiling cloth over the face in a way that it does not touch the face.

2. The assumption among women that there is no *ḥijâb* or *purdah* during the trip for Ḥajj or

'Umra is plain ignorance. Such women, by electing to remain *ḥijâb*-less, not only that they themselves end up being sinners, they make men who look at them sinners like them.

Entry into Makkah *al-Mu'aẓẓamah* and the Performance of 'Umra

On reaching Makkah *al-Mu'aẓẓamah*, put your traveling kit at a place of your choice and satisfaction. Once free of concerns, make *wuḍû* and set off towards *al-Masjid al-Ḥarâm*. While entering the *Masjid*, recite the noble *Darûd* and then recite the prayer recited on entry into the *Masjid*. This prayer is given below:

رَبِّ اغْفِرْلِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

O my Lord, forgive me my sins and open for me the doors of Thy mercy.

Enter into *al-Masjid al-Ḥarâm* with *wuḍû*. When you cast your first glance at the noble Ka'bah, say : اللہ اکبر لا الہ الا اللہ (*Allâhu Akbar, Lâ Ilâha Illallâh*: Allah is great, there is no god worthy of worship but Allah). Then, recite the noble *Darûd* and make any prayer you wish to make. This is a time when prayers are answered. After that, pass the hang of your sheet-wrap on your right side from under your right arm-pit and throw both ends over the left shoulder leaving the right shoulder bare. This is called *Iḍṭibâ'*:

اضطباع. This is for men only. This is not for women. To begin the *Ṭawâf*, men should come with *Iḍṭibâ'*, and women without, close to the corner of the Holy Ka'bah which has the Black Stone (al-Ḥajr al-Aswad) in it and stand there in a way that the whole Black Stone stays on the right side. Standing in this position, make the intention of *Ṭawâf* as given below:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ اَنْ اَطُوْفَ لِلْعُمْرَةِ طَوَافَ بَیْتِكَ الْحَرَامَ فَیَسِّرْهُ لِیْ وَتَقَبَّلْهُ مِنِّیْ

O Allah, I intend to make *Ṭawâf* of Your Sacred House for 'Umra. So, make it easy for me and accept it from me.

If unable to say it in Arabic, one may say it in English or in any other mother tongue. If nothing was said verbally and the intention was formed in the heart, the *Ṭawâf* will still be valid. After having formed the intention, the next step is to do the *Istilâm* of al-Ḥajr al-Aswad for which one should move a few steps towards the right just about enough to have the Black Stone exactly in front and thus standing there one should raise both hands upto the ears as is done in *Salâh* while keeping the palm of both hands towards the Ḥajr al-Aswad. One should then recite:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَلِلّٰهِ الْحَمْدُ،
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ، اَللّٰهُمَّ
اِيْمَانًا بِكَ وَ وَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ
مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمْ

With the name of Allah. Allah is great. There is no god worthy of worship but Allah. And praised be Allah and blessings and peace be upon the messenger of Allah. O Allah, (I make *Ṭawâf*) believing in You and attesting to Your Words and fulfilling the Covenant with You and following the way of Your Prophet and Your beloved, Muhammad, may the blessings of Allah be upon him, and peace. O Allah, I seek from You forgiveness (from sins) and security (from all misfortunes) and constant protection (from every distress) in faith, in the present life and in the Hereafter and the elevation to Paradise and the salvation from Fire.

After that, release hands and approach the Black Stone. Place both hands on it, lower your face down in between your hands and kiss the Black Stone. If the occasion permits, kiss it three times. If there is no chance of kissing the Black Stone because of overcrowding, stretch both hands or just the right hand, touch the Black Stone and kiss the hand. Even if this be impossi-

ble, raise both hands, palms turned towards the Black Stone, make a symbolic gesture and then kiss the palms. If the Black Stone happens to have been smeared with perfume, the person in a state of *Iḥrâm* should neither kiss nor touch it. Instead, he or she should go by the third option given above, that is, use the palms of both hands to make a symbolic gesture and kiss the palms. The kissing of the Ḥajr al-Aswad is called *Istilâm*. Stop reciting *Talbiyyah* before you do *Istilâm*. After having done *Istilâm*, men begin *Ṭawâf* with *Ramal* and *Iḍṭibâ'* and women without in a way that they move towards the door of the Holy Ka'bah and start walking with the Holy Ka'bah being on their left. The meaning of *Iḍṭibâ'* has been explained above and *Ramal* is walking briskly with both shoulders swinging from one side to the other. *Iḍṭibâ'* will be done during all seven circuits of the *Ṭawâf* while *Ramal* will be observed only in the first three circuits. *Ramal* and *Iḍṭibâ'* are for men only and not for women. Moving on beyond the door of the Holy Ka'bah including Ḥatîm within the path of the *Ṭawâf*, and walking behind the Holy Ka'bah, when you reach the Rukn *al-Yamânî*, touch it with both hands or just the right hand, but do not kiss it. Moving forward from there, come to the Ḥajr al-Aswad and once there, do your

Istilâm before it as you had done while you began doing the *Ṭawâf*. This completes one round or circuit (*Shawṭ*) which started from the Ḥajr al-Aswad and was completed at Ḥajr al-Aswad. Complete full seven circuits in this manner. Do *Istilâm* at the end of each circuit. And when doing *Istilâm*, say *Allâhu Akbar Lâ Ilâha Illallâh* glorifying the greatness and oneness of Almighty Allah. When the seven circuits have been completed, *Ṭawâf* will also be complete. Keep making whatever *Dhikr* or *Du'â* or prayer you wish to make. The merit of reciting سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ (Pure is Allah and praised be Allah and there is no god worthy of worship but Allah and Allah is great) is well-known. Also proven is the reciting of رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ (O Allah, give us good in this world and good in the Hereafter and save us from the punishment of the Fire) in between Rukn *al-Yamani* and al-Ḥajr al-Aswad. Making *Ṭawâf* being as near to the Holy Ka'bah as may be possible is better. After having completed the *Ṭawâf*, offer two *raka'ât* of *Ṭawâf* behind the *Maqâm* Ibrâhîm (the Station of Ibrâhîm). If it is not possible to do so behind the *Maqâm* Ibrâhîm, do it at any other available spot in the Masjid al-Ḥaram (the Sacred Mosque). In these two post-*Ṭawâf raka'ât* you offer, recite Sûrah al-Kafirûn after Sûrah al-

Fâtiḥah in the first *raka'ât* and Sûrah al-Ikhlâṣ in the second. This is *masnûn*,that is, as done by the Holy Prophet ﷺ. After having finished with two *raka'ât* of *Ṭawâf*, do the *Istilâm* of the Ḥajr al-Aswad and set off for the *Sa'ee* of Safâ and Marwa. *Sa'ee* begins from Safâ. When you reach near Safâ, recite the following verse of the Qur'an with the intention of doing the *Sa'ee* of 'Umra:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ﴾

Surely, Safâ and Marwah are among the signs of Allah.

After that, say: اَبْدَأُ بِمَا بَدَأَاللّٰهُ بِهٖ which means: I begin from Safâ Marwah in the manner Almighty Allah has, while mentioning Safâ Marwah in His Book, mentioned Safâ first.

Ascend Safâ upto a point from where the Holy Ka'bah becomes visible. These days, the Holy Ka'bah becomes visible from some arched doors of the Majid al-Ḥarâm within a few steps of the ascent. Turn your face towards the Ka'bah, declare the Oneness and the greatness of Allah and recite as follows:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، لَآ اِلٰهَ اِلَّا اللّٰهُ

وَحْدَهُ ، اَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْاَحْزَابَ وَحْدَهُ

There is no god worthy of worship but Allah. He is One. There is no partner in Him. For Him is the kingdom and for Him is the praise. And He is the One who is powerful over everything. There is no god worthy of worship but Allah. He is One. He has fulfilled His promise and He has helped His servant and He has defeated the hostile forces of the enemies all by Himself.

After that recite the noble *Darûd* and make any prayer you wish. Go through the whole rite three times. Then, come down from Safâ and start walking towards Marwah doing the *Dhikr* of Allah. When the green pillar is still at a distance of about six fore-hand lengths, run and cross the distance between the two pillars running (this running is for men, not for women). While running between the pillars, making the following prayer has been authentically reported:

اَللّٰهُمَّ اغْفِرْ وَارْحَمْ وَاَنْتَ الْاَعَزُّ الْاَكْرَمُ

O Allah, forgive and have mercy and You are the One Most-Exalted in Honour and the Most-Elevated in Nobility.

Once you reach the second green pillar, stop running and start walking at your normal pace

and keep doing the *Dhikr* of Allah. When you reach Marwa, declare the Oneness and greatness of Allah by reciting the fourth *Kalimah* and the *Du'â* which follows it as already given above under the mention of Safâ. Recite the noble *Darûd*, raise your hands and make any prayers you wish to make. Do it three times. When you have reached Marwa, you have completed one circuit. After *Dhikr* and *Du'â* at Marwah, walk back towards Safâ. When you reach the green pillar, start running and keep running for about a distance of six fore-hand lengths beyond the next green pillar. Then, stop running and start walking at your normal pace. When you reach Safâ, ascend on it a few steps and make *Dhikr* and *Du'â*. Now, this completes two circuits. In this manner, do seven circuits and complete the *Sa'ee* which will begin from Safâ and end at Marwah. Some people think a complete *Sa'ee* should have fourteen comings and goings between Safâ and Marwah. This is wrong. *Sa'ee* is complete when one goes between them only seven times. During the course of *Sa'ee*, engage yourself animatedly in the *Dhikr* of Allah and avoid doing anything unnecessary and wasteful. After having completed the seven circuits between Safâ and Marwah, have all hair on the head shaved (*ḥalq*) or shorten the hair on the head to the measure of the space

between the joints of a finger. Shaving off the hair on the head is called *Ḥalq* and trimming the hair is known as *Qaṣr*, and *Ḥalq* is better than *Qaṣr*. However, for women, shaving the hair on the head is forbidden (*ḥarâm*). She should have the entire body of the hair on her head trimmed to the measure of one finger joint.

In order to be released from the *Iḥrâm*, doing *Ḥalq* or *Qaṣr* of at least one fourth of hair on the head is necessary and the doing of the *Ḥalq* or *Qaṣr* of the entire head is an act of *Sunnah*. As for *Qaṣr*, it is credible only when the hair on the head has been cut off to the measure of one finger joint. If the hair on the head is so short that cutting them to the measure of one finger joint is not possible, then, *Ḥalq* will become invariably necessary.

Once *Ḥalq* or *Qaṣr* has been done after the *Sa'ee* of 'Umra, everything one is required to do in 'Umra stands completed and the man or woman performing the 'Umra gets released from the *Iḥrâm*. Now, everything such as wearing stitched clothes, perfume and everything else forbidden because of the *Iḥrâm*, becomes normal and correct.

Special Note of Caution

Some people would have a few strands of

hair cut off from the surface, change into their stitched clothes assuming that they have been released from the *Iḥrâm*. This is not correct. Unless one fourth of the hair on the head have been shaved off or cut off to the measure of one finger joint, there will be no release from the *Iḥrâm* and since the *Iḥrâm* of such a person will continue to be in force, it will not be permissible to wear stitched clothes or perfume or shaving or cutting hair on any other part of the body other than the head. If someone happens to have done that, let him lose no time, have his head shaved or have one fourth of the hair on the head shortened to the measure of one finger joint. As for any contravention of the restrictions of the *Iḥrâm*, one should seek the opinion of reliable scholars and act accordingly. Let it be clear that doing *Ḥalq* or *Qaṣr* within the sacred precincts of the *Ḥaram* is necessary (*wâjib*). If done outside the *Ḥaram*, paying a penalty (*Dam*) will become necessary. Many Muslims from India, Pakistan, Bangladesh and others who live in adjoining Arab areas do 'Umras profusely but they seem to love their hair more than they do the law of Islam. Shaving the head is a far cry, they do not even cut one fourth of the hair on their heads to the measure of one finger joint, although Ḥajj and 'Umra are acts in which one demonstrates love and reverence at its

best. Caring for a few strands of hair more than caring to observe a Divine Law is certainly regretable! اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ .

Those who live within the *Mîqât*, such as those who live in Jaddah, Baḥira, Ḥaddah, Jamoom, 'Arafat etc., can enter the sacred precincts of *Ḥaram* and Makkah al-Mu'aẓẓamah without the *Iḥrâm*. If these people are unable to sacrifice their hair, they should not enter into *Iḥrâm*, reach Makkah al-Mukarramah and do as many *Ṭawâf*s as they can. Doing more of *Ṭawâf* is better than doing more of 'Umra. They should spend the hour or hour and a quarter required to do 'Umra in making *Ṭawâf* itself. This is far better than they enter into the consecrated state of *Iḥrâm*, do 'Umra and yet elect not to cut their hair as required by the Sharî'ah. However, those who live outside the limits of any *Mîqât*, for instance, Madînah al-Munawwarah or Ṭâ'if or Riyâḍ, cannot enter the limits of the *Haram* without *Iḥrâm*, even though they were to come to take care of some material need. They should enter into the *Iḥrâm* and do their complete 'Umra according to the Sharî'ah and get their release from the *Iḥrâm* after having done *Ḥalq* or *Qaṣr* correctly.

Ruling: There is no *Ṭawâf* of *Qudûm* and *Ṭawâf* of *Widâ'* in 'Umra which are done on arri-

val and departure in Ḥajj. When you enter the Masjid al-Ḥaram with the *Iḥrâm* of 'Umra on, the first *Ṭawâf* you will do will be the very *Ṭawâf* of 'Umra.

Entering into *Iḥrâm* from *Tan'îm* and *Ji'irrâna* (or *Ji'râna)*

Anyone in Makkah al-Mu'aẓẓamah or anywhere else within the sacred precincts of *Ḥaram* wishing to do 'Umra is obligated to enter into *Iḥrâm* from the *Ḥill*. The Arabic word, *Ḥill*, signifies a place which is outside the sacred limits of *Ḥaram* and within the *Mîqât*. *Ḥaram* is there all around Makkah al-Mu'aẓẓamah with different traveling distances; on some side, it is about ten miles deep while on some others it is nine or seven miles. If you come to Madînah al-Munawwarah from Makkah al-Mu'aẓẓamah, the *Ḥaram* ends at *Tan'îm* (old books record the distance of *Tan'îm* from Makkah al-Mu'aẓẓamah as three miles, but the population of Makkah al-Mu'aẓẓamah now extends all the way to *Tan'îm*). All sides where the limits of *Ḥarâm* end are clearly marked. The Holy Prophet ﷺ had sent Sayyidah 'Â'ishah رضی اللہ عنہا to do 'Umra with her brother, Sayyidnâ 'Abd al-Raḥmân ibn Abî Bakr رضی اللہ عنہ. She came out of the limits of the *Ḥarâm*, that is, to *Tan'îm* and it was from here that she entered into *Iḥrâm* and did her 'Umra

while he waited. It was only when Sayyidah 'Â'ishah رضى الله عنها finished her 'Umra and reached him that the Holy Prophet ﷺ started his journey back to Madînah al-Munawwarah. Since the Holy Prophet ﷺ had asked Sayyidah 'Â'ishah رضى الله عنها to enter into *Iḥrâm* from *Tan'îm* and since it is closer distance-wise as well, those who do their 'Umra from Makkah al-Mu'aẓẓamah generally come here to enter into *Iḥrâm*. Built here is a fine mosque called Masjid 'Â'ishah.

Ji'irrâna is nine miles from Makkah al-Mu'aẓẓamah. This is also outside the limits of the *Ḥaram*. The Holy Prophet ﷺ while returning from Ṭâ'if entered into *Iḥrâm* from here and performed 'Umra. Transport from Makkah Mu'aẓẓamah to *Tan'îm* and *Ji'irrâna* is available outside the Masjid al-Ḥarâm. Coming with *Iḥrâm* from *Tan'îm* is popularly called "small 'Umra" while coming with *Iḥrâm* from *Ji'irâna* is known as "big 'Umra" simply because of the distance one covers to enter the *Iḥrâm*. If someone goes to Ḥudaybiyyah (now called Shumaysah) on the way from Makkah al-Mu'aẓẓamah to Jaddah and makes it a point to cross over the signs indicating the limits of the *Ḥaram*, enters into *Iḥrâm* and returns for 'Umra - or goes to Jaddah, enters into *Iḥrâm* from there and returns - then, this too will be correct (Ḥudaybiyyah is not located on the

new Makkah Mu'aẓẓamah-Jaddah Highway. It comes enroute Baḥîra).

A large number of people go to *Tan'îm* repeatedly to enter into *Iḥrâm*. They are able to do 'Umra every day or, on occasions, even more than once in one day. Doing 'Umra repeatedly is really not prohibited, instead, it is recommended (*mustaḥabb*). But, as submitted earlier, doing more of Ṭawâfs is better than doing more of 'Umras. The time spent in going to *Tan'îm*, entering into *Iḥrâm* there and returning for 'Umra could easily be used to do 10-12 Ṭawâfs. More effort and concern should be shown for an abundance of *Ṭawâf*.

Special Note:

Many people have been seen doing the *Sa'ee* of Safâ Marwah other than the *Sa'ee* of Ḥajj and 'Umra under the impression that this is reward-worthy. This impression is wrong. There is no reward in it and the doing of *Sa'ee* on one's own (as *Nafl*) has no proof from the Sharî'ah. Why stretch yourself for what brings no benefit? Such people should avoid spending time in doing a *Sa'ee* for which there is no proof in the Sharî'ah. Instead of that, they would do well to do *Ṭawâf* profusely to enrich themselves with rewards from Allah.

A Note of Caution:

Every time you do 'Umra, have your head shaved all over - having or not having hair on the head makes no difference - this will release you from *Iḥrâm* every time. Those who do 'Umra every day should also have the razor run all over their head after every 'Umra. For the *Ḥalq* done to be released from the *Iḥrâm*, having hair on the head is not necessary. It has been seen that some people would have one fourth of the hair on their head shaved off after doing an 'Umra. Then, they do the next 'Umra and have another one fourth shaved. Then, they have another one fourth shaved after the third 'Umra. Then, after the fourth 'Umra, they have the remaining one fourth shaved off. No doubt, by doing so, they do get their release from the *Iḥrâm* anyway, but taking the shaving of one fourth of the head as sufficient is reprehensible (*makrûh*) and the *Ḥadîth* prohibits this practice of shaving some part of the head and leaving some other. One should do what is better by shaving off the whole head every time. Why commit something reprehensible by choosing to partition the head in four sections and shaving its one fourth every time? There is no need to do that. Simply, follow the Sharî'ah and do not follow your whims against it.

Important Problems and Rulings:

The method of doing 'Umra has been explained earlier with necessary guidelines and warnings. Now come some problems and rulings regarding *Iḥrâm* and *Talbiyyah*. Though some of these have appeared earlier under the method of doing 'Umra, yet they are being repeated here for the sake of better comprehension. The chapter on *Jinâyât*, the offences of *Iḥrâm*, will appear after that, *Inshallâh*.

The Problems and Rulings of *Ihrâm*:

1. After making the intention to do'Umra and reciting the *Talbiyyah*, the *Iḥrâm* of 'Umra comes into force. Having a shower before the intention and *Talbiyyah* and offering two *raka'ât* of *Iḥrâm* are *masnûn*, that is, in accordance with the practice of the Holy Prophet ﷺ. If the occasion does not permit the shower or prayer, one can enter into *Iḥrâm* even without these. But, abandoning the shower and prayer on this occasion without a valid excuse is reprehensible (*makrûh*). However, should the time be *makrûh* for praying, one may not offer the *Ṣalâh* of *Iḥrâm*, just make the intention and recite the *Talbiyyah*.

2. The taking of shower before *Iḥrâm*, an act of *Sunnah*, is for purity and cleanliness. Therefore, a woman in menstruation or child-bed should also enter the *Iḥrâm* after taking the

shower. However, a woman in that condition should not offer *Ṣalâh*; she should simply make the intention and recite the *Talbiyyah*.

3. In absence of water, to make *Tayammum* in place of taking a bath for entering into *Iḥrâm* is not *masnûn* because it is not possible to have real purity and cleanliness through *Tayammum*. However, it is correct to make *Tayammum* for the *Ṣalâh* of *Iḥrâm*, subject to the condition that making *Tayammum* at that particular occasion be permissible under the rules of the Sharî'ah.

4. If someone happens to make the intention of 'Umra and recite the *Talbiyyah* after the *Farḍ Ṣalâh*, he or she will enter *Iḥrâm* thereby too.

5. If someone has the time and convenience yet acts lazy enough to make the intention of 'Umra and recite the *Talbiyyah* without the bath, the *Wuḍû* and the *Ṣalâh*, he or she will, no doubt, enter into the *Iḥrâm*, but doing something like this is *Makrûh* (reprehensible).

The *Ihrâm* of a Woman:

The method of entering into *Iḥrâm* is the same for men and women. It means that she takes a bath, offers two *raka'ât* of *Ṣalâh*, makes the intention of 'Umra and recites the *Talbiyyah*. If the occasion does not permit the bath or the *Salâh* or both, she makes do with the intention

and the *Talbiyyah*, that is, makes the intention of 'Umra and recites '*Allâhumma Labbayk* ...' upto the end. This will make her enter into the *Iḥrâm*. If a woman is in the state of menstruation or child-bed and she has to go beyond the *Mîqât* to reach Makkah al-Mu'aẓẓamah or to enter into the *Haram*, then, she should get into *Iḥrâm*, that is, make the intention of 'Umra and recite the *Talbiyyah*. After that, if she is not cleansed upto the time she reaches Makkah al-Mu'aẓẓamah, she should wait to be cleansed. Until this happens, she should not go to the *Masjid*. Once cleansed, she should take a bath and go to make her *Ṭawâf* and *Sa'ee*. After that, she cuts her hair and gets released from the *Iḥrâm*.

Ruling:

1. A woman should continue wearing stitched clothes as usual and be particular about keeping her head and the whole body covered. However, she would have to be careful about her face which remains untouched by any cloth material.

2. It is incumbent on women that they observe purdah from men even when in a state of *Iḥrâm*. The assumption that there is no *purdah* in Ḥajj or 'Umra is a wrong notion based on ignorance. The requirement that no cloth must touch the face is different from opening the face before non-*Maḥram* people. The legal require-

ment stated above hardly warrants the later. Sayyidah 'Â'ishah رضی اللہ عنہا said: 'We were with the Holy Prophet ﷺ in the state of *Iḥrâm*. When we noticed people riding by, we used to pull our sheet-wrap farther down the head over the face. When those people rode away, we opened the face (Mishkât al-Masâbîh, p.236 from Abû Dâwûd). This shows that showing the face to non-*Maḥram* people is prohibited even during the *Iḥrâm*. Some women improvise with an awning-like shade cut from card board which provides a projected extension on the forehead over which they would let their veil hang which serves a dual purpose: Cloth does not touch the face and they have their purdah as well. This is a convenient solution and fairly free from any hardship.

The *Ihrâm* of 'Umra for a Non-Pubert Child: Rulings

1. If the non-pubert child is smart and sensible, let such a child manage to enter into *Ihrâm* all by himself, carry out the injunctions of 'Umra and do everything like an adult. But, should the child be too small to understand, the guardian should help such a child to put on the *Iḥrâm* garments.

2. If a child who is too small to understand goes through the rites of 'Umra or enters into the *Iḥrâm* all by himself, such actions and the *Iḥrâm*

will not be correct.

3. The child who understands makes his own *Ṭawâf* and the child who does not is picked up by the guardian in his laps and made to do the *Tawâf* in this manner.

4. The guardian should ensure that the child abstains from doing anything against the restrictions of *Iḥrâm*. However, if the child does commit any contravention of *Iḥrâm* prohibitions, there will be no penalty for it, neither on the child nor on the guardian.

5. If the child who is being helped to enter into *Iḥrâm* on his behalf is a boy, let the stitched clothes on his body be removed and have him be wrapped in the two sheets, the under-wrap and the top-wrap.

6. The *Iḥrâm* of a child is not mandatory. If the child leaves off some or all acts due in 'Umra, no penalty or replacement will be necessary.

7. The nearest relative accompanying the child should help him enter into *Iḥrâm*. For example, if the child is accompanied by the father and the brother both, it is preferable that the father does it. If, despite the presence of the father, the brother were to do that, it will still be permissible.

8. While making his own intention of *Ṭawâf*, the guardian of a child who is too small to understand should make an intention on behalf of the child as well after which he should pick up the child in his laps and go through the *Ṭawâf*. Thus, one *Ṭawâf* will hold good for both.

Miscellanious Problems and Rulings of *Iḥrâm*:

1. A wet dream while in the state of *Iḥrâm* does not affect the status of the *Iḥrâm*. Wash the cloth and the body and take a bath. If the sheet wrap must be changed, use another sheet.

2. A wound anywhere on the body while in a state of *Iḥrâm* also makes no difference in the status of the *Iḥrâm* nor does it have to be compensated in any way.

3. Inoculation is permissible while in *Iḥrâm*.

4. In *Iḥrâm*, the obligatory bath is obligatory and the *Sunnah* bath is *Sunnah* and a bath taken to cool off is also correct when without rubbing off dirt from body and applying soap, specially the use of scented soap which must be avoided very carefully.

5. During the state of *Iḥrâm*, combing hair on the head or the beard or to scratch the head or the beard in a manner which is likely to cause hair to break off is reprehensible (*makrûh*).

Scratch gently ensuring that hair do not fall off.

6. Do not even pass fingers through the beard. If you need to do it, do it in a manner ensuring that hair do not fall off.

7. In *Iḥrâm*, looking at a mirror and the extraction of some tooth is permissible. *Miswâk* remains *masnûn* as usual. Using tooth cleaners is also correct, but avoid scented tooth paste, scented tooth powder or any other scented tooth cleaners.

8. While in *Iḥrâm*, it is permissible to kill harmful insects, such as, snakes, scorpions, bed bugs, lice, mosquitoes, wasps, hornets etc.

9. That the cloth of *Iḥrâm* be white is better, but should someone were to wear a coloured under wrap or a coloured top sheet, that too, will be permissible.

10. Using a blanket or a comforter in *Iḥrâm* is also permissible. The use of two sheets on top of each other or the wrapping of a blanket on top of the sheet or wrapping two sheets on the lower part of the body will also be correct.

11. If a money belt or pouch was tied over the lower sheet wrap, that will also be permissible.

12. If the sheets initially used to enter into the *Iḥrâm* were to be removed and replaced by

other sheets, there will be nothing wrong in doing so. If the sheet is affected by some impurity, one can remove it from the body and wash it clean. There is no problem in doing so.

13. Wearing watches or glasses is correct.

14. For a person in *Iḥrâm*, wearing any band on the head or the mouth is prohibited. If a band was tied on one fourth of the head or one fourth of the face for one day or one night or for more than that, paying a penalty (*dam*) will be necessary. If the band was used to cover less than one fourth or less than one day or less than one night, paying in charity(*ṣadaqah*) will be necessary.

15. For men, wearing shoes and socks is prohibited while in *Iḥrâm*. In *Iḥrâm*, men should wear open slippers or sandals like the low-strapped V-shaped Hawaiians. The cluster of bones on the upper top of the feet (tarsals) stay bare.

16. Abstain from all sins firmly while in *Iḥrâm*. For that matter, abstaining from sins is always imperative, but extra caution must be taken during the state of *Iḥrâm*.

17. Also prohibited during *Iḥrâm* is the doing of things a husband and wife do.

18. Also abstain assiduously from quarrelling

during the state of *Iḥrâm*. Quarrelling is prohibited as such, but the force of its prohibition increases much more during the state of *Iḥrâm*.

19. For a person in *Iḥrâm*, hunting land game is prohibited. This obligates one to compensate for the contravention. But, one can slaughter a goat or cow or camel or domestic fowl while being in *Iḥrâm* - be it within the limits of the *Ḥaram* or outside it - and eat their meat.

***Talbiyyah*: Problems and Rulings:**

In order to enter into *Iḥrâm*, the recitation of *Talbiyyah* after the *Niyyah* (intention), that is, the saying of '*Labbayk Allâhumma Labbayk* ...' upto the end verbally, is a condition. If said in the heart, one will not enter the *Iḥrâm*. A *Dhikr* of Allah which aims to glorify the greatness of Allah could stand for *Talbiyyah*, for example, the Third *Kalimah*. But, leaving out *Talbiyyah* is reprehensible (*Makrûh*).

1. After entering into *Iḥrâm*, the abundant recitation of *Talbiyyah* is a recommended (*mustaḥabb*) act, specially at times when conditions change, for instance, at the hours of morning and evening, rising, sitting, going out, coming in, meeting people, leaving people, rising from sleep, embarking, disembarking, scaling heights and coming down. During such times and occa-

sions, the recitation of *Talbiyyah* is more desirable and emphatically recommended.

2. Let there be no talking while reciting *Talbiyyah*. Offering *salâm* greetings to a person reciting the *Talbiyyah* is reprehensible (*Makrûh*).

3. If someone does offer *salam* greetings to a person reciting the *Talbiyyah*, it is permissible to return the *salâm* during the *Talbiyyah* recitation, but it is better to respond back after having finished the recitation of the *Talbiyyah* - subject to the condition that the person offering the *salâm* does not go away.

4. *Talbiyyah* should also be recited after the *Farḍ* and *Nafl Ṣalâh*.

5. If a person who joins in the *Ṣalâh* after it has started (*Masbûq*) and says the *Talbiyyah* with the Imâm, the *Ṣalâh* being offered will become incorrect.

6. If some people are together, they should not recite the *Talbiyyah* jointly. Instead, each person should recite the *Talbiyyah* separately.

7. The words of the *Talbiyyah* mentioned under the Method of *Iḥrâm* should not be abridged. It is reprehensible (*Makrûh*).

8. On noticing something strange or unusual, may: لَبَّيْكَ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ : ' Here I am at Your

Call. Surely, the Life-To-Come is the Life-To-Live.'

9. Men recite the *Talbiyyah* loudly, but not too loudly.

10. Women are prohibited to recite *Talbiyyah* loudly.

11. Stop reciting the *Talbiyyah* in 'Umra before starting the *Ṭawâf*.

***TAWÂF*: Problems and Rulings:**

1. *Niyyah* (intention) is a condition for *Ṭawâf*. If circuits around the Holy Ka'bah are made without making the intention to do *Ṭawâf*, there will be no *Ṭawâf*.

2. Since *Sa'ee* must be done after the *Tawâf* of 'Umra, the *Ṭawâf* should be done with *Iḍṭibâ'*, that is, by passing the side of the top sheet on the right from under the right arm-pit and placing it on the left shoulder. The right shoulder should be left bare and the two sides of the top sheet should rest over the left shoulder. This "*Iḍṭibâ*" will be observed in all the seven circuits of *Ṭawâf*. But, after finishing *Ṭawâf*, the two *raka'ât* of *Ṭawâf* should be performed with both shoulders covered. If the *Ṣalâh* is performed with *Iḍṭibâ'*, it will be *Makrûh* (reprehensible).

Iḍṭibâ' is an act of *Sunnah* only in the state of

Ṭawâf. It has been noticed that some people do *Iḍṭibâ'* even in the state of *Sa'ee* although *Iḍṭibâ'* is not *masnûn* in any state other than *Ṭawâf.*

3. For one performing 'Umra, it is also *masnûn* to do *Ramal* in the first three circuits of *Ṭawâf.* It means walking somewhat faster taking shorter steps with shoulders swinging from side to side.

4. For *Ṭawâf*, it is necessary (*Wâjib*) that it should be done with *wuḍû.* If someone has done *Ṭawâf* without *Wuḍû*, it should be done all over again. If a person performing 'Umra has done *Ṭawâf* without *Wuḍû*, even if only one circuit has been done without *Wuḍû*, a penalty (*dam*) would become necessary (*wâjib*). However, by doing the *Ṭawâf* all over again, the penalty would cease to apply.

5. The nearest to the Holy Ka'bah a *Ṭawâf* is made, the more reward it brings. But, care should be taken that it does not cause any inconvenience or pain to others making their *Ṭawâf.*

6. Keep reciting the Third *Kalimah* during the *Ṭawâf* and, while you are in between the Rukn al-Yamânî and al-Ḥajr al-Aswad, recite: رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ : "Our Lord, give us good in this world and good in the Hereafter and save us from the punishment of

the Fire."

7. In *Ṭawâf*, talking unnecessarily or buying and selling is reprehensible (*Makrûh*). However, explaining a religious problem or asking for its solution or talking about something necessary is not *Makrûh*.

8. Doing *Dhikr* or making *Du'â* loudly during the *Ṭawâf* which distracts other makers of *Ṭawâf* or *Ṣalâh* is also reprehensible (*Makrûh*).

9. Making *Ṭawâf* while restraining the call of nature is reprehensible.

10. While doing the *Istilâm* of al-Ḥajr al-Aswad, pushing and shoving other makers of *Ṭawâf* is unlawful (*ḥarâm*). Many people just pay no heed to it and go about committing a major sin by causing pain to others. If kissing with lips is not possible because of the rush of people, just touch with both hands or the right hand and kiss the palm. If, even this much is not possible, touch the Ḥajr al-Aswad with some stick and then kiss the stick (though, acting upon this alternative in a heavy rush of people is also impossible). When none of the choices mentioned above seems possible, raise both hands, turn both palms towards the al-Ḥajr al-Aswad in a way that the back of the palms remain poised towards your face and, after that, kiss the palms.

11. Some visitors smear perfume on the Ḥajr al-Aswad. If so, a person in *Iḥrâm* should not do the *Istilâm* of al-Ḥajr al-Aswad with lips or through the hand. This person should choose only the last method stated above (# 10).

12. Kissing any corner or wall of the Holy Ka'bah, except the Ḥajr al-Aswad and the sill of the Ka'bah, is prohibited. As for the *Rukn al-Yamânî*, touch it with your hand; do not kiss. If you cannot touch it with your hand, make no gesture towards it.

13. While making *Ṭawâf*, turning one's face towards the Holy Ka'bah is prohibited.

14. As stated earlier, doing *Ramal* in the first three circuits at the begining of 'Umra is a *masnûn* act. If the crowd is so big that doing *Ramal* is not possible, delay the *Ṭawâf* until the crowd becomes thinner. Then, as it thins out, do your *Ṭawâf* with *Ramal*.

15. In case, *Ṭawâf* was started with *Ramal* after which the flow of crowd became so thick that doing *Ramal* became impossible, then, stop *Ramal* and complete the *Ṭawâf*.

16. In case, one forgets to do *Ramal* and realizes the omission after having done one or two circuits, then, one should do *Ramal* in whatever number of circuits remain out of the three cir-

cuits. Should one come to realize of the omission of *Ramal* after the first three circuits, one should not do *Ramal* then.

17. If the person performing the 'Umra falls in doubt about the number of circuits, he or she should repeat the circuit in doubt. For example, if one is in doubt about having made six, or seven circuits, let him or her do one circuit so that one can become sure of having completed seven circuits.

18. If a person were to go up on the roof of the al-Masjid al-Ḥaram and do *Ṭawâf* there, the *Ṭawâf* will hold good even then - even if the maker of the *Ṭawâf* were to be on a level higher in altitude than the Holy Ka'bah.

19. While making *Ṭawâf*, pushing and shoving is strictly prohibited. Women should particularly abstain from it very firmly. In fact, women should do *Ṭawâf* at a time during the day or night when the crowd of men is thin. Also, while in *Ṭawâf*, they should try to walk separate from men to the best of their ability. If a woman apprehends the start of her menstrual cycle, let her complete her *Ṭawâf* quickly but walking separate from men.

20. If one has entered into *Iḥrâm* on behalf of a small child, he should pick up the child in his

laps and, in the event of making *Ṭawâf*, let him make the intention of *Ṭawâf* on behalf of the child as well. Thus, *Ṭawâf* will stand completed for both of them and if they complete the *Sa'ee* between Safâ Marwa, *Sa'ee* for both of them would stand performed.

***Nafl Ṭawâf*:**

Ruling: After having done the *Ṭawâf* of 'Umra and *Sa'ee* and *Ḥalq* or *Qaṣr*, keep doing *Nafli Ṭawâf* as much as possible keeping in mind your fortunate stay in Makkah al-Mu'aẓẓamah. Do not roam around in bazars. *Nafl* (supererogatory, voluntary) *Ṭawâf* too is an act of great merit: *Ṭawâf* is an act of worship which cannot be performed anywhere except Makkah al-Mu'aẓẓamah. So, engage yourself in doing *Ṭawâf* plentifully. There are many people who, as soon as they complete their first 'Umra, go on to do plenty more 'Umras. Though, doing 'Umras profusely is also a reward-worthy act, but doing more of *Ṭawâf* is comparatively better than doing more 'Umras. A person who goes to *Tan'îm*, enters into the *Iḥrâm* garments there, returns from there and does *Ṭawâf* and *Sa'ee* and goes through *Ḥalq* or *Qaṣr*, will be able to do only one *Ṭawâf* during this period which will, of course, be the *Ṭawâf* of

'Umra. But, had this person elected not to do another 'Umra, he could have done a good many Tawâfs. Therefore, one should concentrate on doing more of *Ṭawâf*.

Offering Two *Raka'at* of *Ṭawâf*:

After every *Ṭawâf* (*Farḍ* or *Wâjib* or *Nafl*), it is necessary to perform two *raka'ât* of *Ṣalâh*. Doing this behind the *Muqâm* (Station) Ibrâhîm is better. But, should one find no place there, it can be done at any other place in the *Ḥaram*.

Ruling:

Offering two *raka'ât* of *Ṭawâf* without any delay soon after having completed the *Ṭawâf* is *masnûn* and delaying it is reprehensible (*makrûh*). However, should the time be *Makrûh*, this twosome of *Ṣalâh* will be offered after the passage of that reprehensible time.

Ruling:

If someone makes *Ṭawâf* after *'Aṣr*, he should wait for the sun to set down and offer the two *raka'ât* of *Ṭawâf* after the *Farḍ* of *Maghrib* but before the *Sunnah*.* Similarly, if *Ṭawâf* was done

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* These days, the Imâm stands to lead the *Ṣalâh* after an interval of five minutes following the *Adhân* of *Maghrib* in al-Masjid al-Ḥarâm. The *raka'ât* of *Ṭawâf* can be offered during this interval.

after *Fajr*, the two *raka'ât* of *Ṭawâf* should be offered after the sun has risen and the time of *Ishrâq* has set in.

Problems and Rulings of *Sa'ee*:

1. It is necessary for a person peforming 'Umra to do *Sa'ee* between Safâ and Marwah. But, *Ṭawâf* must be done before it. The *Sa'ee* will not be valid without *Ṭawâf*.

2. Making the circuits of *Sa'ee* non-stop, one after the other, is not mandatory.

3. If a person performing 'Umra who, after having done the *Ṭawâf*, elects to space out the circuits of *Sa'ee* by doing them separately - for example, he makes a circuit in the morning, another at noon, still another in the evening and completes all circuits in this manner, even if this effort were to take several days - his *Sa'ee* will stand validly completed. No penalty will be necessary by acting in this mode. But, *Ḥalq* or *Qaṣr* will not be permissible until all circuits have been completed.

4. If a person does *Sa'ee* without *Wuḍû*, *Sa'ee* stands done. This does not necessarily require paying of penalty (*dam*) or giving of charity (*ṣadaqah*).

5. If a woman has done her *Ṭawâf* of 'Umra with *Wuḍû* but soon after enters her menstrual

cycle under which condition she goes on to do her *Sa'ee*, her *Sa'ee*, then, stands validly completed.

6. The doing of *Sa'ee* on a wheel-cart is not permissible without a valid excuse. If someone has done so and has not repeated the *Sa'ee* all over again by walking the circuits, paying a penalty would become necessary.

Problems and Rulings of *Halq* and *Qasr*:

To get released from the *Iḥrâm* of 'Umra, *Ḥalq* or *Qaṣr* is necessary (*Wâjib*) within the limits of the *Ḥaram*. If someone, after having done *Ṭawâf* and *Sa'ee*, does *Ḥalq* or *Qaṣr* going out of the limits of the *Ḥaram* (for example, Jaddah or Madinah al-Munawwarah), paying a penalty would become necessary. Of course, if he went out of the limits of the *Ḥaram* after having completed 'Umra and did no *Ḥalq* or *Qasr* there, then, returned to the *Ḥaram* and did his *Ḥalq* or *Qaṣr* as due, no penalty would be necessary.

Rulings:

1. *Ḥalq* or *Qaṣr* is not necessary (*Wâjib*) soon after the completion of *Sa'ee*. If, for some reason, delay occurs in *Ḥalq* or *Qaṣr*, nothing becomes necessary. However, one should keep abstaining from the prohibitions of *Iḥrâm* until *Ḥalq* or *Qaṣr* has been done. If any of the prohibitions of *Iḥrâm* are contravened, it will have to be compensated

according to rules.

2. To get released from the *Iḥrâm* restrictions after having completed the *Sa'ee*, one should have the hair on the head shaved or trimmed. Before this is done, do not clip nails or trim hair over the lips or shave the hair under the armpits. If, before having the hair on the head shaved or trimmed, nails were clipped or hair was removed from the edges of lips or moustache or armpits, a compensation will become necessary.

The Reward of Prayers in the Masjid al-Ḥaram:

The Mosque around the Holy Ka'bah is called al-Masjid al-Ḥarâm. Making *Ṣalâh* in this Masjid brings great rewards. Sayyidnâ Jâbir رضی اللہ عنہ narrates that the Holy Prophet ﷺ said: 'One *Ṣalâh* in my Masjid is better than a thousand Ṣalâhs in other Masâjid, but Masjid al-Ḥarâm is an exception to this (because its reward is much more than that) and one *Ṣalâh* in the Masjid al-Ḥarâm is better than one hundred thousand Ṣalâhs in other Mosques (as in al-Targhîb, p. 214, v.2, reported by Ahmad and Ibn Mâjah with sound authorities).

So, for whatever number of days one is fortunate to get to stay in Makkah al-Mu'aẓẓamah, one should make it a point to be present in the Masjid al-Ḥarâm for every *Farḍ Ṣalâh* and be

particular about praying in the congregation. Such great reward cannot be obtained in any other mosque of the entire world. It has been observed that many people keep roaming around in bazars and pay no heed to the importance of offering *Ṣalâh* with congregation (*Jamâ'ah*) in the Masjid al-Ḥarâm. Then, there are many who miss such a great reward simply because of summer heat or winter chill or laziness. This is deprivation at its worst.

The *JINÂYAT* of *Iḥrâm*:

When a person, man or woman, enters the *Ihrâm*, some restrictions get to be placed on him or her because of the *Iḥrâm*. The contravention of these restrictions is called , *Jinâyat*. Its plural form is *Jinâyât*.

In some contraventions of *Iḥrâm* restrictions, *Dam* or sacrifice becomes necessary while in some others it is only *Ṣadaqah* or charity. When *Dam* is used in an absolute sense, it refers to the sacrifice of a year-old he or she-goat. A one-seventh part of a cow or camel would also suffice as equivalent to a he or she-goat. It is, however, necessary to make sure that these animals fulfil conditions and requisites of sacrificial animals. As for *Ṣadaqah* referred to in an absolute sense, it means half *Ṣaa'*, that is, one seer and twelve and a half chattaks of wheat, which comes to a

little less than 1 kilo and 750 grams according to currently used weights. If the price of this much wheat were to be given to someone needy, the *Ṣadaqah* would stand duly paid. But, in the case of a *Jinâyat* or offence which calls for *Dam* or sacrifice, it will be necessary to sacrifice an animal inevitably - and that too has to be within the limits of the *Ḥarâm*. One cannot eat the meat from the sacrifice made by him to compensate *Jinâyat*. One who is *Ṣaḥib Niṣâb*, that is, one who holds more than what would entitle him to receive *Zakâh*, is also not permitted to partake of it. Prohibitions of *Iḥrâm* are:

1. Wearing perfume.
2. Men wearing clothes which have been made to fit the contours of the whole body or any part of it, no matter whether stitched, knit or pasted.
3. Men allowing any clothes touch the head and face, and women letting clothes touch their face.
4. Clipping nails.
5. Cutting hair.
6. Doing anything identified with sexual desire.
7. Hunting land game.

These days travel is made by planes, buses,

taxis and cars. There is no opportunity to hunt, nor is it needed. Nobody even thinks of hunting after being released from the *Iḥrâm*, therefore, rules and regulations about hunting have not been taken up here. Just in case there is that rare person who does commit himself to hunting while in *Iḥrâm*, he should talk to some reliable scholar, find out the compensation due against him and pay it off. Necessary rulings about other prohibitions are being given below as they commonly affect many performers of 'Umra.

Whatever becomes necessary as a result of committing *Jinâyat* (offence) is known as *Jazâ'* (compensation) or *Kaffârah* (expiation, the making of amends).

Wearing Perfume: Rulings

1. During the state of *Iḥrâm*, the use of perfume is prohibited for man or woman both. The use of perfume means the touch of perfume on clothes or the body which causes perfume to emit from clothes or the body.

2. Intentionally or inadvertantly, voluntarily or involuntarily, the use of perfume necessarily brings compensation under all conditions.

3. For the person in a state of *Iḥrâm*, the use of perfume is prohibited, whether on the body, or the under-wrap or the top-wrap or the bed.

4. Also prohibited is the applying of scented oil or some other scented cleanser to wash the body or hair.

5. In case *'Iṭr* or oil-based perfume was applied before entering into the *Iḥrâm* and its aroma lingered on even after changing into the *Ihrâm*, it requires no compensation.

6. If a rational, adult man or woman in a state of *Iḥrâm* does apply perfume on some larger part of the body, a *Dam* compensation would become necessary - even if it was removed or washed off soon after the application. A larger part of the body means the head, the calf of the leg, the face, the beard, the thigh, the hand and the palm etc. If no perfume was applied on any large part as a whole, instead, it was used on some or most of its sections or was applied on any small part of the body such as the nose, the ear, the eye, the finger, a *Ṣadaqah* compensation would become necessary.

7. The yardstick of a part of the body being small or big is limited to the eventuality of the perfume being small in quantity. If the perfume is more than that, the application of perfume on a smaller portion of the large part of the body or on a small part as such will render one liable to pay no less than a *Dam* compensation.

8. If perfume was used on several different places of the body, the situation will need to be examined. If all spots were taken as a whole and they matched the limit of a larger body part, a *Dam* compensation would become necessary; if not, a *Ṣadaqah* (charity).

9. If a woman were to apply henna on her palms, a *Dam* compensation would become necessary.

10. If perfume was applied on the cloth or a perfume-applied cloth was worn, a *Dam* compensation would become necessary in the event the area affected by the perfume is more than the ready measure of one square hand finger span and the cloth has been worn for the duration of full one day or full one night. If the area affected by the perfume is no more than just one square hand finger span and the cloth has been worn for the duration of less than one day or one night, a *Sadaqah* compensation would be necessary.

11. If the cloth on which perfume was applied was stitched in a manner the wearing of which is prohibited to the person in *Iḥrâm*, it will amount to two offences. The first *Jinâyat* will be that of the use of perfume and the second, that of wearing stitched clothes. The compensation for each of the two would become necessary separately

from the other according to rules.

12. When compensation becomes necessary because of the application of perfume, it becomes mandatory to remove the perfume from the body and the cloth immediately. If amends were made by giving *Kaffârah* (expiation) and the perfume was not removed, another compensation would become necessary. When perfume gets to be applied on the cloth or the body, do not wash it with your own hands. Let someone not in *Iḥrâm* wash it. Or, have water flow down over the affected area without touching it with hands so that it does not constitute the use of perfume during the process of washing.

13. It is permissible to use unscented *Koḥl* or *Surma* while in a state of *Iḥrâm*. Using the scented one would make *Ṣadaqah* compensation necessary, subject to the condition that it was not used more than twice. If used more than twice, a *Dam* compensation would become necessary.

14. If a substantial quantity of scent was eaten resulting in its touching a major part of the mouth, a *Dam* compensation would become necessary. This concerns the eventuality of eating pure scent. However, should it be that food was cooked with the addition of some scented substance and the food was eaten, it makes no com-

pensation necessary, even if the scent be comparatively pronounced. If the food is not cooked, the situation is covered by other details, that is, should the scented substance be more pronounced, a *Dam* compensation would become necessary, even though the scent remains dulled; and if, the scented substance is comparatively weakened, no *Dam* and no *Ṣadaqah* becomes necessary. But, eating such food is *Makrûh* (reprehensible).

15. It is permissible for a person in *Iḥrâm* to cook and eat food which carries ingredients such as cinnammon, black pepper and cardamoms, cloves and its likes classed as hot spices.

16. The use of cloves and cardamoms and scented tobacco added to chewable pan leaf is *Makrûh* (reprensible) while one is in the state of *Iḥrâm*.

17. Eating scented fruit is permissible and smelling scented fruits and flowers is reprehensible (*Makrûh*).

18. If one uses a drink such as tea or coffee mixed with scent, a *Dam* compensation will become necessary when the scent is more pronounced. If the scent is less pronounced, a *Ṣadaqah* compensation would become necessary - and, if one drank more than once, it will become

a *Dam* compensation.

19. The use of soft drinks and sodas commonly available or the use of any other sherbet drink which has no admixture of scent is permissible during the state of *Iḥrâm*. Drinking from a can or bottle which carries scent as its ingredient, even if insignificant, will cause a *Ṣadaqah* compensation to become necessary.

20. In case, scent was applied on wound as medicine or a medicine was used in which the scent was the more pronounced ingredient and was uncooked, a *Dam* compensation would become necessary if the wound is equal to the size of a large part of the body or more than that; and, if it is less than that, only a *Ṣadaqah* compensation would be required.

21. No compensation becomes necessary by using fat, butter or almond or mustard oil or any other oil used in cooking food subject to the condition that it has no scent in it. These can be used for external application, for cooking food in it and eating what has been cooked.

22. If pure olive or sesame oil was used on a large part of the body or on an area larger than that to serve as scent, a *Dam* compensation would become necessary. If it was used on a lesser area, a *Ṣadaqah* compensation would be neces-

sary. If it was eaten or applied as medicine, for instance, it was used as a softener of dry or cracked skin of the feet, then, neither *Ṣadaqah* nor *Dam* would be required.

23. If rose oil, jasmine oil or any other scented oil was applied on a full large part of the body, a *Dam* compensation would become necessary. If less, a *Ṣadaqah* compensation would be required.

24. Some people smear perfume on the Ḥajr al-Aswad and Rukn al-Yamânî. Since the use of perfume is prohibited in the state of *Iḥrâm*, a person in *Iḥrâm* should observe caution while doing *Istilâm* with the touch of hand or mouth.

Wearing Stitched Clothes:

For men in *Iḥrâm*, the wearing of stitched clothes is forbidden. The meaning of stitched or sewn clothes has already been explained at the begining of the chapter on *Jinâyât*.

Rulings:

1. If a man wears stitched cloth for one day or one night, or for the duration equal to one day or equal to one night, a *Dam* compensation would become necessary. And should he wear it for any time less than that, even if worn for one hour, a *Ṣadaqah* compensation would become necessary in the quantity of half *Ṣaa'*. And if it was worn for less than one hour, he should give a handful

of wheat in charity. If he kept wearing it for more than one day or one night without taking it off at any time, even if several days passed in that state, a *Dam* compensation would still be necessary. The same ruling applies to the wearing of a shirt, pajama, trouser, half-pant, shorts, undershirt, coat or *sherwani*, that is, the wearing of any of these would make the compensation cited immediately above necessary.

2. If one kept wearing several clothes simultaneously, only one compensation would be necessary in accordance with details mentioned above. However, if one clothing was worn because of need and the other without any need, two compensations would become necessary.

3. If a person enters into *Iḥrâm* while still wearing stitched clothes, that is, he makes the intention of 'Umra and recites the *Talbiyyah*, yet does not remove his stitched clothes on the body and keeps wearing it for one day or one night or for a duration equal to that of any one of the two, in which case, a *Dam* compensation would be necessary.

4. Cloth is stitched to fit some part of the body. If it was not worn in the manner it is usually done, compensation would not be necessary. For example, a shirt was wrapped like a sheet or

a *shalwar* was wrapped like an under-wrap or a cloak or cape was thrown on the shoulders without slipping hands into the sleeves and without buttoning up, then, no compensation would become necessary because of it - although, this form of 'wearing' is reprehensible (*Makrûh*) in the state of *Iḥrâm*.

5. If the sheet wrap were to be tied up with a string or it were sewn in the middle, it will cause no compensation to become necessary. However, it is better to use both sheets without any stitching at all.

Covering the Head and the Face: Rulings

1. While in a state of *Iḥrâm*, men are prohibited to cover their head and face both by using cloth. Women are prohibited to cover their face only by keeping it untouched by cloth. If the head or face was covered by something usual, such as, the turban, cap or any other cloth - sewn or unsewn, intentionally or inadvertantly, covered personally or by someone else, in sleep or while awake, with or without excuse - a compensation would be necessary under all conditions.

If the head or the face or the one fourth of any of the two was covered with some cloth for the duration of full one day or one night or for more

than that, or if a woman covered her full face or its one fourth with cloth touching her face for the duration of one day or one night, one *Dam* compensation would be necessary. And if what was covered was less than one fourth part of the face or was covered for the duration of less than one day and one night, a *Ṣadaqah* compensation would become necessary.

2. If the head was covered with something which is not used normally for this purpose (such as, a tray, bowl, bamboo carton, rock, pod, iron, copper, brass, silver, gold, wood, glass etc.), no-compensation will be required whether the head was covered wholly or partly.

3. Standing under the Cover of the Ka'bah in a manner that it touches the face or the head is *Makrûh* (reprehensible). If the head and the face remain untouched, it is permissible without any element of reprehensibility.

4. Using an umbrella while in the state of *Iḥrâm* is correct.

The Shaving or Trimming of Hair: Rulings

1. Shaving, trimming, clipping, cutting, plucking, breaking or removing hair by depilatories are totally prohibited during the state of *Iḥrâm*.

2. If one shaved his hair personally or had someone else do it for him, intentionally or inadvertantly, a compensation would become necessary under all conditions.

3. If a person himself removes hair from his head equal to its one fourth part, or from more than that, or has someone else remove it for him, before the time set for securing release from the *Iḥrâm*, a *Dam* compensation would be necessary. For what is less than that, a *Ṣadaqah* compensation is required.

4. If a woman has trimmed one fourth of her hair on the head, or more than that, equal to the space between two joints of a finger, before having done her *Sa'ee*, a *Dam* compensation would become necessary. On trimming less than that, a *Sadaqah* compensation would be required.

5. Removing hair from the whole neck or from the whole of one armpit or the pubic area would make a *Dam* compensation necessary.

6. In the event one shaved the head and paid the *Dam* compensation for having done that, then, God forbid, went on to shave his beard off, now another *Dam* compensation would become necessary.

7. If the head was shaved in a staggered manner, a little each from different places, then,

should the aggregate of all such shaved places equals one fourth of the hair on the head, a *Dam* compensation would become necessary; otherwise, it would be *Ṣadaqah*.

8. If some hair from the head get burnt while making bread on the fire during the consecrated state of *Iḥrâm*, give *Ṣadaqah*. If some hair fall off because of disease, no compensation is required.

9. If three strands of hair from the head or the beard fall off while making *Wuḍû* or in some other manner, give a handful of wheat as *Ṣadaqah*. If pulled off personally, give one handful of wheat as *Ṣadaqah* for each strand of hair so plucked. If more than three strands of hair were plucked, give out half *Ṣaa'* of wheat as *Ṣadaqah*.

Cutting or Clipping Nails: Rulings

1. If the nails of one hand or one foot or of both hands and both feet or of all four hands and feet were cut in one sitting, one *Dam* compensation would become necessary. If the nails from all the four parts of the body were cut in four sittings, four *Dam* compensations would become mandatory. Similarly, if the nails of one hand were cut in one sitting, and the nails of the other hand were cut in another sitting, two *Dam* compensations would be required.

2. If less than five nails were cut, or five sep-

arate nails were cut, for example, two from one hand and three from the other, or sixteen separate nails being four each from both hands and both feet were cut, then, under all three situations given above, full *Ṣadaqah* compensation (that is, half *Ṣaa'*) for every nail cut would become necessary. But, should the *Ṣadaqah* amount become equal to that of *Dam* compensation, reduce it somewhat so that it becomes lesser than the amount due in *Dam* compensation.

3. Breaking off an already broken nail requires no compensation at all.

RULINGS ABOUT BREAKING *JINÂYÂT* RESTRICTIONS DUE TO EXCUSE

1. If stitched clothes were worn or perfume was used or nails were cut or the head was shaved because of some excuse, compensation still becomes necessary. However, in these cases, the liability of *Dam* compensation is not fixed. Instead, offences which make *Dam* compensation necessary become applicable in the form of *Dam* or fasting or *Ṣadaqah* as a matter of choice and option. In situations when *Ṣadaqah* becomes necessary, there exists a choice between fasting or giving *Ṣadaqah*. Let this be explained : If any of the *Jinâyât* restrictions mentioned above were broken because of some excuse, for example,

clothes were worn because of fever or biting chill, or the head was covered, or a scented medicine was applied on wounded spot, or shaved the head because of lice, or covered the whole or half of the head because of headache, one has the choice of paying the *Dam* compensation or giving three *Ṣaa'* of wheat to six needy persons making a half *Ṣaa'* reach each of the six or keep three fasts despite being rich. If, because of an excuse, any of the *Jinâyât* offences out of those mentioned above was committed and due to which *Ṣadaqah* compensation becomes necessary, then the person has the choice of giving *Ṣadaqah* or keeping a fast.

Caution I

2. As for the *Dam* against *Jinâyât*, the sacrificial animal has to be slaughtered within the sacred limits of the *Ḥaram*. This is *Wâjib* or necessary. As for *Ṣadaqah*, it can also be given to the poor and needy outside the limits of the *Ḥaram*.

3. The person who has committed the offence cannot eat the meat from the sacrifice he has offered against the *Dam* of *Jinâyât*. A person who is the holder of *Niṣâb*, that is, one who is not allowed to receive *Zakâh*, cannot eat from the sacrificial meat either.

Caution II

4. Arrogance of wealth makes many people

commit *Jinâyat* intentionally on the plea that they have the capacity to pay *Dam* compensation. This makes them sinners and, in all likelihood, puts all their acts of worship in jeopardy - may be they are not accepted by Allah. If anyone does that, let him repent sincerely and make amends for it as well.

Sexual Relations and the Invalidity of 'Umra: Rulings

1. If anyone, while in a state of *Iḥrâm*, kisses his wife or hugs her or touches her desirefully, it would become necessary for him to pay a *Dam* compensation. Ejaculation or its absence makes no difference. But, 'Umra will not be rendered invalid.

2. The act of looking at one's wife desirefully or imagining about her as a result of which one ejaculates or wets himself would cause nothing except the taking of a bath which shall become obligatory.

3. In 'Umra, indulging in sexual intercourse before starting to make *Ṭawâf* or before making four circuits of the *Ṭawâf* makes 'Umra invalid and the sacrifice of a goat becomes necessary. Now, this person must complete all rites, do his *Ḥalq* or *Qaṣr* (shaving or trimming), be released from the *Iḥrâm* and do the *Qadâ* of 'Umra. If the

intercourse was done after completing four circuits of the *Ṭawâf*, 'Umra did not become invalid, but the sacrifice of a goat did become necessary.

5. If a person performing 'Umra indulged in sexual intercourse after the *Ṭawâf* and before the *Sa'ee*, or after completing the *Ṭawâf* and *Sa'ee* but before shaving his head, his 'Umra would not be invalidated, but the sacrifice of a goat would become necessary. As for intercourse after having completed the *Ṭawâf* and *Sa'ee* and the shaving of the head, nothing would remain necessary since that person would have been released from the *Iḥrâm* by that time.

Iḥrâm upon _Iḥrâm_ in 'Umra:

Some people would, after they have completed the *Ṭawâf* of 'Umra and the *Sa'ee*, enter into another *Iḥrâm* of 'Umra without having done their *Ḥalq* or *Qaṣr* (shaving or trimming). Some others would shorten their hair so insignificantly that they simply do not secure their release from the *Iḥrâm*; yet they go on to enter into the *Iḥrâm* of another 'Umra. This makes one guilty of putting on *Iḥrâm* upon *Iḥrâm* which is forbidden. If done, a *Dam* compensation becomes necessary.

Crossing the _Mîqât_ without being in _Ihrâm_:

The Holy Prophet ﷺ has appointed some stations all around Makkah al-Mukarramah. After

having reached there, it is not permissible for the person intending to enter the *Ḥaram* or Makkah al-Mukarramah to move forward without being in the state of *Iḥrâm*. These stations are known as *Mawâqît* (plural of *Mîqât*). These *Mawâqît* or stations are far from Makkah al-Mu'aẓẓamah. Well beyond these stations, there are all around Makkah al-Mu'aẓẓamah some marked limits. These are the limits of the *Ḥaram*. Distinct signs mark them out. The distance of the limits of the *Ḥaram* varies on every side. On the route from Makkah al-Mukarramah to Madinah al-Munawwarah, the limit of the *Ḥaram* falls on the station of *Tan'îm*. This place used to be at a distance of three miles from Makkah al-Mukarramah. Now the city of Makkah has overtaken it. On the Jaddah side, the limit of the *Ḥaram* appears at a distance of ten miles, while on the side of Ṭâ'if, Irâq and Yemen, it is seven miles, and towards *Jî'irrâna*, it is nine miles. Beyond these *Mawâqît* or stations, the rest of the world is classed as *Âfâq*. Those who live there are called *Âfâqî*, the dewellers of the rest of the world. The place which falls between these stations and the limits of the *Ḥaram* is known as the Hill. Those who live there are called *Ḥillî* or the People of the *Ḥill*. Those who live within the limits of the *Ḥaram* are called *Ahl al-Ḥaram* or the

People of the *Ḥaram*.

Rulings:

1. Those coming from '*Âfâq*', the rest of the world outside the appointed stations, are forbidden from entering Makkah al-Mukarramah and its *Ḥaram* limits without *Iḥrâm*. They cannot cross the *Mîqât* without *Iḥrâm* as a binding religious law. The *Mîqât* for those who travel from Madînah al-Munawwarah is at Dhul-Ḥalîfah which is now known as Âabâr 'Alî. For travellers from Ṛiyâḍ and Ṭâ'if, the *Mîqât* is at al-Qaran. Those who come to Makkah al-Mukarramah from Ṭâ'if enter into *Iḥrâm* from the Valley of al-Muḥrim. This place is the *Mîqât*, to be exact, or faces it. People who fly from India and Pakistan pass over this very Ṭâ'if *Mîqât*, or parallel to it. A person coming from '*Âfâq*' with the intention of entering Makkah al-Mukarramah or the limits of the *Ḥaram* is bound to change into *Iḥrâm* from the *Mîqât* or before he arrives there. Entering into *Iḥrâm* is mandatory even if one does not intend to perform Ḥajj or 'Umra. If that happens to be the time of Ḥajj, let him enter into the *Iḥrâm* of Ḥajj; if not, let this be the *Iḥrâm* of 'Umra following which he can come to Makkah al-Mu'aẓẓamah, do his 'Umra and then go about doing what he had to do. This restriction of *Iḥrâm* is because of the sanctity and greatness of the

Ḥaram. Make sure that you enter into the *Iḥrâm* before the *Mîqât* arrives either exactly on the *Mîqât* or within its proximity, if your flight is not scheduled to fly over the *Mîqât*. Since the exact time when the plane will cross over the *Mîqât* cannot be ascertained with any absolute degree of certainty, therefore, let one enter into the *Iḥrâm* well before that.

2. One who has crossed the *Mîqât* without being in *Iḥrâm* would become a sinner. For him, it would be necessary to return to the *Mîqât*. If he does not return to the *Mîqât* and enters into the *Iḥrâm* soon after the passage of the *Mîqât*, a *Dam* compensation would become necessary, and should he enter into the *Iḥrâm* following his return to the *Mîqât*, the *Dam* compensation will stand dropped irrespective of whichever *Mîqât* he returns to and enters into his *Iḥrâm* from there.

3. If a person crossed the *Mîqât* without being in *Ihrâm* and then entered into the *Iḥrâm* later on his way but returned to the *Mîqât* before he reached Makkah al-Mukarramah, the *Dam* compensation will stand dropped even then. Also, if he entered Makkah al-Mukarramah and recited *Talbiyyah* following his return to the *Mîqât* before starting his *Ṭawâf*, even then, the *Dam* compensation against him will stand dropped.

4. If one crossed the *Mîqât* without being in

Iḥrâm and then entered into the *Iḥrâm* later on his way ahead and did not return to the *Mîqât* and had the audacity to go through the *'Umra*, the *Dam* compensation due on him will not stand dropped.

5. If one who comes from outside the *Mîqât*, known as *'Âfâqî'*, enters the *Ḥaram* of Makkah or Makkah al-Mukarramah without being in *Iḥrâm*, doing one Ḥajj or 'Umra becomes necessary for him. If he has entered there several times without being in *Iḥrâm*, he will be required to do one Ḥajj or 'Umra against every such entry. As for Ḥajj, the occasion for it comes only once in a whole year and, given the legal complexities, presenting oneself during the period of Ḥajj is no more that easy. So, convenience lies in doing 'Umras with the intention of *Qaḍâ* (replacement) as many times as one has entered the *Ḥaram* limits or Makkah al-Mukarramah without being in *Iḥrâm*.

6. For the people of *Ḥill*, it is permissible to enter the *Ḥaram* and Makkah al-Mua'ẓẓamah without being in *Iḥrâm*. If anyone comes from *'Âfâq'* and crosses the *Mîqât* with the intention of going to some place within the *Ḥill*, he would be considered as one of the people of *Ḥill*. Now, he too can enter Makkah al-Mukarramah without the *Iḥrâm*. By doing so, he will not become liable

to any compensation.

7. If a dweller of the *Ḥill* wishes to perform 'Umra, he should enter into *Iḥrâm* from the Ḥill itself, and one who is in *Ḥaram* and wishes to do 'Umra, he should come out of the limits of the *Ḥaram* and enter into *Iḥrâm* in the *Ḥill*.

8. A person who comes from '*Âfâq*' and intends to go to Madinah al-Munawwarah earlier than Makkah al-Mukarramah, he can cross the *Mîqât* without being in *Iḥrâm*. Now, when he comes from Madîna al-Munawwarah for his 'Umra, he should enter into the *Iḥrâm* from the *Mîqât* of Âbâr 'Alî, or earlier.

9. Many people come from '*Âfâq*' with the sole intention of Ḥajj or 'Umra yet do not enter into the *Iḥrâm* from the *Mîqât*. For them, a *Dam* compensation becomes necessary. Those coming from '*Âfâq*' must enter into the *Iḥrâm* at the *Mîqât*, or earlier. If they need to stay at Jaddah for a day or two before they proceed to Makkah al-Mukarramah, they should spend that time within the state of *Iḥrâm*.

Praised be Allah. Kitâb al-'Umra ends here.
Prayers of *Ṭawâf* and Visit to Madîna follow.

THE PRAYERS OF *ṬAWÂF*

recited during

The seven circuits of *Ṭawâf*

and at

***Maqâm* Ibrâhîm**

Multazim

Zamzam

Prayers of *Ṭawâf*

Ṭawâf is an act of worship by itself and a great one indeed. Through *Dhikr* and *Du'â* in it, rewards increase. Reciting the third *Kalimah* in *Ṭawâf*, that is:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

Subhânallâhi wal-ḥamdulillâhi wa la ilâha illallâhu wal-lâhu akbar.

Pure is Allah and to Allah belongs all praise and there is no god worthy of worship but Allah and Allah is great.

stands proved from *Ḥadîth* which mentions its merit. Also proved is the reciting of:

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Rabbanâ âtina fid-dunyâ ḥasana, wa fil-âkhirati ḥasana, wa qinâ 'adhâbannâr.

Our *Rabb*, give us good in this world, and good in the Hereafter, and save us from the punishment of the Fire.

Other than this, one can pray for whatever need one may have. Pray with full sincerity of the heart. This is important for real *Du'â* or prayer is what comes right out of the heart.

Separate prayers for each of the seven circuits of *Tawâf* given here are, no doubt, well-known and are recited fairly commonly. However, the fact is that some of them do stand proved as from the Holy Prophet ﷺ, but we must bear in mind that none of these prayers have been fixed specially for *Ṭawâf* or any particular circuit. This is not proved from him. Other than that, these prayers are good. Some righteous elders have put them together in one place for the convenience of the masses of visitors. Reciting these prayers without taking them to be *Masnûn* is also quite correct. These prayers follow this introductory note. The sincerity of heart mentioned a little earlier is needed here too. Recite with your heart in it and should one recite with their meaning and sense in mind, it will be far better.

CIRCUIT 1 : الشوط الاول

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ
اَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ،
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ، اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا
بِكَلِمَاتِكَ وَ وَفَاءً بِعَهْدِكَ وَاِتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ
وَحَبِيْبِكَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . اَللّٰهُمَّ
اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ
فِى الدِّيْنِ وَالدُّنْيَا وَالْاٰخِرَةِ وَالْفَوْزَ بِالْجَنَّةِ
وَالنَّجَاةَ مِنَ النَّارِ

Pure is Allah. And to Allah belong all praises. And there is no god but Allah and Allah is great. And there is no strength and there is no power except with Allah, the High, the Great. And I pray for Mercy and Peace for the '*Rasûl*' of Allah, may He protect and bless him. O Allah, here I am, doing Tawâf believing in You and attesting to Your Words and fulfilling the promise made to You and following the way of Your Prophet and Your Friend Muhammad, may he be blessed and protected. O Allah, I seek from You forgiveness and security and safety for ever in my religion and in the world and in

the Hereafter and success in Paradise and salvation from Hell.

When you reach the Rukn al-Yamânî, finish this prayer and as you move ahead towards the Ḥajr al-Aswad, recite the following *Masnûn Du'â:*

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ، وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ، يَاعَزِيْزُ يَاغَفَّارُ، يَارَبَّ الْعَالَمِيْنَ

O our '*Rabb*', give us good in this world and good in the Hereafter and save us from the punishment of the Fire. And admit us into the Paradise with the righteous. O Mighty One, O Forgiving One. O 'Rabb', O Lord of all the worlds!

CIRCUIT 2 : الشوط الثانى

اَللّٰهُمَّ اِنَّ هٰذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَلَا مَنَ اَمْنُكَ وَالْعَبْدَ عَبْدُكَ وَاَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَهٰذَا مَقَامَ الْعَائِذِبِكَ مِنَ النَّارِ فَحَرِّمْ لُحُوْمَنَا وَبَشَرَتَنَا عَلَى النَّارِ، اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِىْ قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ اَللّٰهُمَّ قِنِىْ

عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، اَللّٰهُمَّ ارْزُقْنِى الْجَنَّةَ بِغَيْرِ حِسَابٍ،

O Allah, surely this House is Your House and this 'Ḥaram' is Your 'Ḥaram' and the peace here is the peace bestowed by You and every servant present here is Your servant and I am Your servant born to your servant and this is the place where people seek refuge with You from the Fire. O Allah, make our Faith dear to us and make it the beauty and decor of our hearts and make disbelief and sin and disobedience detestable for us and make us of those who are rightly guided. O Allah, save me from Your punishment on the day You will raise Your servants. O Allah, bless me with Paradise without recknoning.

When you reach the Rukn al-Yamânî, finish this prayer and as you move ahead towards the Ḥajr al-Aswad, recite the following *Masnûn Du'â:*

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ، وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ، يَاعَزِيْزُ يَاغَفَّارُ، يَارَبَّ الْعَالَمِيْنَ

O our '*Rabb*', give us good in this world and good in the Hereafter and save us from the punishment of the Fire. And admit us into the Paradise with the righteous. O Mighty One, O Forgiving One. O 'Rabb', O Lord of all the worlds!

CIRCUIT 3 : الشوط الثالث

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالشِّقَاقِ
وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ وَسُوْءِ الْمَنْظَرِ الْمُنْقَلَبِ
فِی الْمَالِ وَالْاَهْلِ وَالْوَلَدِ، اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ
رِضَاكَ وَالْجَنَّةَ وَاَعُوْذُبِكَ مِنْ سَخَطِكَ وَالنَّارِ،
اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ فِتْنَةِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ
فِتْنَةِ الْمَحْیَا وَالْمَمَاتِ

O Allah, I seek refuge with You, from doubt and from '*Shirk*', the attributing of partners to Allah and from discord and hypocricy and bad morals and unwelcome sight and evil happenings hitting my belongings, my family and children. O Allah, I beg You for Your pleasure and the Paradise and I seek refuge with You from Your wrath and from the Fire. O Allah, I seek Your protection against the trial of the grave and I seek Your protection against the trial of life and death both.

When you reach the Rukn al-Yamânî, finish this prayer and as you move ahead towards the Ḥajr al-Aswad, recite the following *Masnûn Du'â:*

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً

وَقِنَا عَذَابَ النَّارِ، وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ،
يَاعَزِيْزُ يَاغَفَّارُ، يَارَبَّ الْعَالَمِيْنَ

O our '*Rabb*', give us good in this world and good in the Hereafter and save us from the punishment of the Fire. And admit us into the Paradise with the righteous. O Mighty One, O Forgiving One, O 'Rabb', O Lord of all the worlds!

CIRCUIT 4 : الشوط الرابع

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّسَعْيًا مَّشْكُوْرًا
وَّذَنْبًا مَّغْفُوْرًا وَّعَمَلًا صَالِحًا مَّقْبُوْلًا وَّتِجَارَةً لَّنْ
تَبُوْرَ يَا عَالِمَ مَافِى الصُّدُوْرِ اَخْرِجْنِىْ يَا اَللّٰهُ
مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ، اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ
مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ
مِنْ كُلِّ اِثْمٍ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَالْفَوْزَ بِالْجَنَّةِ
وَالنَّجَاةَ مِنَ النَّارِ، رَبِّ قَنِّعْنِىْ بِمَا رَزَقْتَنِىْ
وَبَارِكْ لِىْ فِيْمَا اَعْطَيْتَنِىْ وَاخْلُفْ عَلٰى كُلِّ
غَائِبَةٍ لِّىْ مِنْكَ بِخَيْرٍ

O Allah, make my Ḥajj/'Umra acceptable with You and my 'Sa'ee' praise-worthy and

make what I do good and right and well-received with You and make this transaction of mine free of loss.

O the Knower of what is there in hearts, help me out, O Allah, all the way from these layers of darkness towards light. O Allah, I seek from You the ability to do everything which necessarily brings Your mercy and the kind of resolutions which bring Your forgiveness and security against every act of sin and the good fortune to collect the best out of every act of righteousness and access to Paradise and salvation from Fire.

O my 'Rabb', bless me with contentment in what You have given me as my sustenance and put Your blessing in everything You have bestowed on me and be the guardian and caretaker of everything out of my sight.

When you reach the Rukn al-Yamânî, finish this prayer and as you move ahead towards the Hajr al-Aswad, recite the following *Masnûn Du'â:*

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ، وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ، يَاعَزِيْزُ يَاغَفَّارُ، يَارَبَّ الْعَالَمِيْنَ

O our *'Rabb'*, give us good in this world and good in the Hereafter and save us from the punishment of the Fire. And admit us into the Paradise with the righteous. O Mighty

One, O Forgiving One. O 'Rabb', O Lord of all the worlds!

CIRCUIT 5 : الشوط الخامس

اَللّٰهُمَّ اَظِلَّنِىْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَاظِلَّ اِلَّا ظِلُّ عَرْشِكَ وَلَا بَاقِىَ اِلَّا وَجْهُكَ وَاسْقِنِىْ مِنْ حَوْضِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَرْبَةً هَنِيْئَةً مَّرِيْئَةً لَانَظْمَأُ بَعْدَهَا اَبَدًا ، اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ خَيْرِمَا سَئَلَكَ مِنْهُ نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَعُوْذُبِكَ مِنْ شَرِّمَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْجَنَّةَ وَنَعِيْمَهَا وَمَا يُقَرِّبُنِىْ اِلَيْهَا مِنْ قَوْلٍ اَوْفِعْلٍ اَوْعَمَلٍ، وَاَعُوْذُبِكَ مِنَ النَّارِ وَمَا يُقَرِّبُنِىْ اِلَيْهَا مِنْ قَوْلٍ اَوْفِعْلٍ اَوْعَمَلٍ

O Allah, give me shelter under the shade of Your Throne on the day there is going to be no shade anywhere except the shade of Your Throne nor shall there be any survivor except Your sacred Being. And bless me with a drink from the reservoir of Your Prophet and our master, Muḥammad, may

the blessing of Allah be upon him, and peace - a drink, so pleasant, tasteful and satisfying that it quenches our thirst for ever. O Allah, I seek from You the good of what was sought by Your prophet, and our master, Muhammad, may the blessing of Allah be upon him, and peace; and I seek Your protection against the evil of things against which Your protection was sought by Your prophet and our master, Muhammad, may the blessing of Allah be upon him, and peace.

O Allah, I ask you for the Paradise and its blessings and for everything that helps me come closer to it out of what I say or do or put into action. And I seek Your protection from the Fire and from everything which drags me closer to it out of what I say or do or put into action.

When you reach the Rukn al-Yamânî, finish this prayer and as you move ahead towards the Ḥajr al-Aswad, recite the following *Masnûn Du'â:*

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ، وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ، يَاعَزِيْزُ يَاغَفَّارُ، يَارَبَّ الْعَالَمِيْنَ

O our '*Rabb*', give us good in this world and good in the Hereafter and save us from the punishment of the Fire. And admit us into the Paradise with the righteous. O Mighty One, O Forgiving One. O 'Rabb', O Lord of all the worlds!

CIRCUIT 6 : الشوط السادس

اَللّٰهُمَّ اِنَّ لَكَ عَلَيَّ حُقُوقًا كَثِيْرَةً فِيْمَا بَيْنِيْ وَبَيْنَكَ وَحُقُوقًا كَثِيْرَةً فِيْمَا بَيْنِيْ وَبَيْنَ خَلْقِكَ، اَللّٰهُمَّ مَا كَانَ لَكَ مِنْهَا فَاغْفِرْهُ لِيْ وَمَا كَانَ لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّيْ وَاَغْنِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَّعْصِيَتِكَ وَبِفَضْلِكَ عَنْ مَّنْ سِوَاكَ يَا وَاسِعَ الْمَغْفِرَةِ، اَللّٰهُمَّ اِنَّ بَيْتَكَ عَظِيْمٌ وَ وَجْهُكَ كَرِيْمٌ وَاَنْتَ يَا اَللّٰهُ حَلِيْمٌ كَرِيْمٌ عَظِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

O Allah, surely Your rights on me are many, those that are between me and between You; and there are many other rights which are between me and between Your created beings. O Allah, forgive me for those out of these which particularly belong to You; and take over, in Your mercy, the responsibility of fulfilling the rights Your created beings have on me. And by giving me what You have made lawful, make me need nothing of what You have made unlawful; and by giving me the ability to obey You, make me immune to any disobedience to Your command; and by bestowing Your grace on me, make me need

no one but You - O Whose forgiveness is far-reaching!

O Allah, surely this House of Yours is great and Your Being and Your Presence is most sublime and You, O Allah, You are Forbearing, Generous, Great, You like to forgive, so forgive me my sins.

When you reach the Rukn al-Yamânî, finish this prayer and as you move ahead towards the Ḥajr al-Aswad, recite the following *Masnûn Du'â:*

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ، وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ، يَاعَزِيْزُ يَاغَفَّارُ، يَارَبَّ الْعَالَمِيْنَ

O our '*Rabb*', give us good in this world and good in the Hereafter and save us from the punishment of the Fire. And admit us into the Paradise with the righteous. O Mighty One, O Forgiving One. O 'Rabb', O Lord of all the worlds!

CIRCUIT 7 : الشوط السابع

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ اِيْمَانًا كَامِلًا وَيَقِيْنًا صَادِقًا وَ رِزْقًا وَاسِعًا وَقَلْبًا خَاشِعًا وَلِسَانًا ذَاكِرًا وَرِزْقًا حَلَالًا طَيِّبًا وَتَوْبَةً نَّصُوْحًا وَتَوْبَةً قَبْلَ الْمَوْتِ وَرَاحَةً عِنْدَالْمَوْتِ، وَمَغْفِرَةً وَرَحْمَةً بَعْدَ الْمَوْتِ،

وَالْعَفْوَ عِنْدَالْحِسَابِ، وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ
النَّارِ، بِرَحْمَتِكَ يَا عَزِيْزُ يَا غَفَّارُ رَبِّ زِدْنِىْ
عِلْمًا وَاَلْحِقْنِىْ بِالصَّالِحِيْنَ

O Allah, I seek from You perfect faith and true certainty and abundant sustenance and humble heart and remembering tongue and a livelihood which is lawful and pure and repentance which comes from the heart and repentance before death and peace at the time of death. And forgiveness and mercy after death. And forgiveness at the time of reckoning. And success with Paradise and salvation from the Fire.

O my 'Rabb', my sustainer and nourisher, increase me in knowledge and make me join the company of the righteous.

When you reach the Rukn al-Yamânî, finish this prayer and as you move ahead towards the Hajr al-Aswad, recite the following *Masnûn Du'â:*

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ، وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ،
يَاعَزِيْزُ يَاغَفَّارُ، يَارَبَّ الْعَالَمِيْنَ

O our '*Rabb*', give us good in this world and good in the Hereafter and save us from the punishment of the Fire. And admit us into the Paradise with the righteous. O Mighty

One, O Forgiving One. O 'Rabb', O Lord of all the worlds!

OFFERING TWO *RAKA'ÂT* OF ṬAWÂF BEHIND MAQÂM IBRÂHÎM

It is necessary (*Wâjib*) to offer two *raka'ât* of the *Ṭawâf Ṣalâh* after every *Ṭawâf*. To perform these two *raka'ât* behind the *Maqâm* Ibrâhîm is more meritworthy. *Maqâm* Ibrâhîm (The Station of Ibrâhîm) has been secured in a crystal casing a few yards away from the Holy Ka'bah on the side of its door. Praying behind it means that the *Maqâm* Ibrâhîm comes in between the person praying and the Holy Ka'bah. Being as close to the *Maqâm* Ibrâhîm as is possible is better. However, one should watch out that no pain is caused to anyone while doing it.

In case, there is no open spot close to the *Maqâm* Ibrâhîm, one can also perform this *Salâh* at some distance from there. In fact, one may perform it anywhere in the Masjid al-Ḥarâm and the obligation of offering the two *raka'ât* will still be fulfilled.

After having performed the *Wâjib Ṣalâh* of *Ṭawâf*, one can make any *Du'â* at will. Some righteous elders have suggested the making of the following *Du'â* near the *Maqâm* Ibrâhîm. If you wish, read it.

PRAYER NEAR *MAQÂM IBRÂHÎM* AFTER OFFERING TWO *RAKA'ÂT* OF *WÂJIB ṢALÂH* OF *ṬAWÂF*

هذا دعاء مقام ابرٰهيم عليه السلام

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّیْ وَعَلَانِیَتِیْ فَاقْبِلْ مَعْذِرَتِیْ وَتَعْلَمُ حَاجَتِیْ فَاَعْطِنِیْ سُؤْلِیْ وَتَعْلَمُ مَافِیْ نَفْسِیْ فَاغْفِرْلِیْ ذُنُوْبِیْ، اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ اِیْمَانًا یُبَاشِرُ قَلْبِیْ وَیَقِیْنًا صَادِقًا حَتّٰی اَعْلَمُ اَنَّهٗ لَایُصِیْبُنِیْ اِلَّامَا كَتَبْتَ لِیْ وَرَضًا مِّنْكَ بِمَا قَسَمْتَ لِیْ اَنْتَ وَلِیِّیْ فِی الدُّنْیَا وَالْاٰخِرَةِ، تَوَفَّنِیْ مُسْلِمًا وَّاَلْحِقْنِیْ بِالصَّالِحِیْنَ، اَللّٰهُمَّ لَاتَدَعْ لَنَا فِیْ مَقَامِنَا هٰذَا ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَاهَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً مِّنْ حَوَآئِجِ الدُّنْیَا وَالْاٰخِرَةِ اِلَّا قَضَیْتَهَا وَیَسَّرْتَهَا فَیَسِّرْ اُمُوْرَنَا وَاشْرَحْ صُدُوْرَنَا وَنَوِّرْ قُلُوْبَنَا وَاخْتِمْ بِالصَّالِحَاتِ اَعْمَالَنَا، اَللّٰهُمَّ اَحْیِنَا مُسْلِمِیْنَ وَتَوَفَّنَا مُسْلِمِیْنَ، وَاَلْحِقْنَا بِالصَّالِحِیْنَ غَیْرَ خَزَایَا وَلَا مَفْتُوْنِیْنَ اٰمِیْنَ یَا رَبَّ الْعٰلَمِیْنَ

O Allah, You know everything open and secret about me, so forgive me my sins. (And You know what I need, so grant me my wish. And You know what is there in my heart, so forgive me my sins).

O Allah, I seek from You a faith which gets merged with my heart, and a belief so true that it tells me that nothing will touch me except what You have written as my destiny. And, therefore, I seek Your pleasure about what has been prescribed by You as my destiny. You are my master and guardian in this world and in the world-to-come. Give me death in the state of Islam and make me join the company of the righteous.

O Allah, on the occasion of our visit to this sacred place, let no sin of ours remain unforgiven; and no anxiety undispelled; and no need out of the many needs of this world and of the world-to-come left unfulfilled and unmitigated. So, make things easy on us and let our hearts open to the acceptance of truth and fill our hearts with light and let our end come with the best of deeds.

O Allah, make us live as Muslims. And make us die as Muslims. And make us join the company of the righteous without being disgraced and without being put to trial. 'Âmîn', 'Yâ Rabb al-'Âlamîn', so be it O Lord of the Worlds.

DU'Â ON DRINKING OF THE WATER OF *ZAMZAM*

Water from the well of *Zamzam* is available

everywhere in the *Masjid al-Ḥarâm* in addition to the well itself. Drinking this water is *Mustaḥabb* (recommended) and certainly full of blessings. When you drink it, do it to your heart's content. It is still better if you drink it in three breath spans. When you begin, say بسم الله (*Bismillâh*: With the name of Allah) and when you finish, say الحمدلله (*Alḥamdulillâh*: Praise be to Allah). The famous Companion, Sayyidnâ Ibn 'Abbâs رضى الله عنه reports that the Holy Prophet ﷺ used to make the following *Du'â* after drinking the water of *Zamzam*:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَرِزْقًا وَّاسِعًا وَّشِفَآءً مِّنْ كُلِّ دَآءٍ

O Allah, bless me with beneficial knowledge and abundant sustenance and cure from every disease.

DU'Â ON MULTAZIM

The portion of the wall of Ka'bah between its door and the Hajr al-Aswad is known as *Multazim*. If you can make it to this particular place conveniently, do go there. Stretch your hands upwards over your head clinging to the wall of the Holy Ka'bah at that point. Bring your chest close to the wall placing your cheeks on the wall alternating with the right and then the left. And when your heart is in the state of total humbleness,

submission and surrender, make the following prayer. This is the place where prayers are answered. Experience proves that a prayer made here is not rejected. Some pious elders have been reported to have made the *Du'â* given below:

اَللّٰهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيْقِ اَعْتِقْ رِقَابَنَا
وَرِقَابَ اٰبَائِنَا وَاُمَّهَاتِنَا وَاِخْوَانِنَا وَاَوْلَادِنَا مِنَ
النَّارِ يَاذَا الْجُوْدِ وَالْكَرَمِ وَالْفَضْلِ وَالْمَنِّ وَالْعَطَاءِ
وَالْاِحْسَانِ، اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِى الْاُمُوْرِ
كُلِّهَا وَاَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ
اَللّٰهُمَّ اِنِّىْ عَبْدُكَ وَابْنُ عَبْدِكَ وَاقِفٌ تَحْتَ بَابِكَ
مُلْتَزِمٌ بِاَعْتَابِكَ مُتَذَلِّلٌ بَيْنَ يَدَيْكَ، اَرْجُوْا
رَحْمَتَكَ وَاَخْشٰى عَذَابَكَ مِنَ النَّارِ يَا قَدِيْمَ
الْاِحْسَانِ، اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ اَنْ تَرْفَعَ ذِكْرِىْ
وَتَضَعَ وِزْرِىْ وَتُصْلِحَ اَمْرِىْ وَتُطَهِّرَ قَلْبِىْ
وَتُنَوِّرَلِىْ فِىْ قَبْرِىْ وَتَغْفِرَلِىْ ذَنْبِىْ وَاَسْئَلُكَ
الدَّرَجَاتِ الْعُلٰى مِنَ الْجَنَّةِ اٰمِيْنَ ،

O Allah, O 'Rabb', the Lord of this House of Yore, free our necks (give us freedom) and the necks of our fathers and our mothers

and our brothers and our children from the Fire. O the supreme holder of the attributes of generosity and munificence - and of grace and benevolence and giving and favour. O Allah, make the end of everything we do good for us and protect us from the disgrace of this world and the punishment of the Hereafter. O Allah, I am Your servant and the son of Your servant. I stand under the sill of the door of Your House clinging to it humbly before You. I hope for Your mercy and I am scared of Your punishment from the fire - O the Bestower of Favour for ever. O Allah, I beseech You to raise my remembrance of You and to raze my sins and make things come right for me and purify my heart and make light brighten my grave and forgive me my sins and I beg You to bless me with the high ranks of Paradise. *Âmîn.*

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To Madîna
The Journey of Love

To Madîna
The Journey of Love

After you have done your *'Umra*, get ready to go to Madîna al-Munawwarah, the city of light. Because of the new highway builty by the Saudî Government known as Tarîq al-Hijrah (The Emigration Highway), cars and taxis reach Madîna al-Munawwarah in about 4 or 5 hours. Once in Madînah, find a suitable place to put your baggage, become at ease and walk into the Prophet's Mosque (the ever-dear Masjidun-Nabii). If the time is not reprehensible (*Makrûh*), perform two *raka'ât* of *Ṣalâh*; that of *Taḥiyyatul-Masjid* to pay homage to and greet the Mosque of the Prophet. Do it in the area known as *Rawḍatul-Jannah* (the Garden of Paradise: the place where the Holy Prophet ﷺ prayed) or wherever it can be done conveniently. Then, walk gently towards the blessed grave of the Holy Prophet, may eternal peace be upon him. When standing in front of it, offer your *salâm* greetings respectfully in a lowered voice. If the crowd of people is thin and you

can stand there peacefully, you can offer your *salam* with feeling and fervour as long as you wish. However, if the crowd of people is large and that desired state of tranquility is not possible, just offer the *salâm* in brief and leave. Later, when you find an opportunity, you can offer your *salâm* with a stay that lasts a little longer. But, in this act of offering *salâm* as well, one has to be considerate of other Muslim brothers - so, cause no pain to anyone and do not push and shove.

There are no fixed words for *Salâm*. Words written for this purpose vary. Some are brief while some others have a good many words. Some righteous elders have liked the use of words as given below:

اَلسَّلَامُ عَلَيْكَ يَارَسُوْلَ اللّٰهِ

As-Salâmu 'Alayka, Yâ Rasûlallâh.

Peace be on you, O messenger of Allah

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ، اَلسَّلَامُ عَلَيْكَ يَا
خَيْرَ خَلْقِ اللّٰهِ اَلسَّلَامُ عَلَيْكَ يَا خَلِيْلَ اللّٰهِ،
اَلسَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللّٰهِ اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا نَبِيَّ اللّٰهِ، اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا
حَبِيْبَ اللّٰهِ اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَاشَفِيْعَ

الْمُذْنِبِيْنَ عِنْدَاللّٰهِ، اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا
مَنْ اَرْسَلَهُ اللّٰهُ تَعَالٰى رَحْمَةٌ لِّلْعَالَمِيْنَ اَلصَّلٰوةُ
وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِيْنَ وَاِمَامَ الْمُتَّقِيْنَ
وَ قَائِدَالْغُرِّ الْمُحَجَّلِيْنَ، اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ
يَا سَيِّدُ وُلْدِ اٰدَمَ اَجْمَعِيْنَ اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَاخَاتَمَ النَّبِيِّيْنَ، اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ
يَا مُبَشِّرَالْمُحْسِنِيْنَ وَعَلٰى جَمِيْعِ الْاَنْبِيَآءِ
وَالْمُرْسَلِيْنَ وَالْمَلَآئِكَةِ الْمُقَرَّبِيْنَ اَلسَّلَامُ عَلَيْكَ
وَعَلٰى اَهْلِكَ وَاَهْلِ بَيْتِكَ وَاَزْوَاجِكَ وَاَصْحَابِكَ
اَجْمَعِيْنَ، وَسَائِرَ عِبَادِاللّٰهِ الصَّالِحِيْنَ، اَلسَّلَامُ
عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ يَا رَسُوْلَ
اللّٰهِ اِنِّيْ اَشْهَدُ اَنَّكَ عَبْدُاللّٰهِ وَرَسُوْلُهٗ وَاَشْهَدُ
اَنَّكَ يَا رَسُوْلَ اللّٰهِ قَدْ بَلَّغْتَ الرِّسَالَةَ وَاَدَّيْتَ
الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ وَكَشَفْتَ الْغُمَّةَ وَجَلَّيْتَ
الظُّلْمَةَ وَجَاهَدْتَ فِيْ سَبِيْلِ اللّٰهِ حَقَّ جِهَادِهٖ
وَعَبَدْتَّ رَبَّكَ حَتّٰى اَتَاكَ الْيَقِيْنَ، جَزَاكَ اللّٰهُ

تَعَالٰى عَنَّا وَعَنْ وَالِدِيْنَا وَعَنِ الْاِسْلَامِ خَيْرَ
الْجَزَآءِ وَاسْئَلُ اللّٰهَ تَعَالٰى لَكَ الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ وَالْمَقَامَ الْمَحْمُوْدَ
وَالْحَوْضَ الْمَوْرُوْدَ وَالشَّفَاعَةَ الْعُظْمٰى فِى الْيَوْمِ
الْمَشْهُوْدِ نَسْئَلُ اللّٰهَ تَعَالٰى اَنْ يَّغْفِرَلَنَا ذُنُوْبَنَا
وَلِاٰ بَآئِنَا وَاُمَّهَاتِنَا وَلِاَقْرِبَآئِنَا اِنَّهٗ مُجِيْبُ
الدَّعْوَاتِ وَهُوَاَرْحَمُ الرَّاحِمِيْنَ ،

As-salâmu 'alayka, yâ rasulallâh

Peace be on you, O messenger of Allah

Peace be on you, the best of the creation of Allah

Peace be on you, the friend of Allah

Peace be on you, the chosen one of Allah

Blessings and peace be on you, O prophet of Allah

Blessings and peace be on you, the beloved of Allah

Blessings and peace be on you, the intercessor of sinners before Allah

Blessings and peace be on you, the one Allah sent as mercy for all the worlds

Blessings and peace be on you, O the eminent one among messengers and chief of

the God-fearing and leader of the uniquely handsome ones on the Day of Judgement whose faces and hands shall be radiant

Blessings and peace be on you, O master of all the children of Adam

Blessings and peace be on you, O harbinger of glad tidings for doers of good and on all prophets and messengers and angels close to Allah

Peace be on you and on your progeny and on the members of your family and on your blessed wives, the mothers of the faithful, and on all your Companions and on all righteous servants of Allah

Peace be on you, O the Prophet and on you the mercy of Allah and on you His blessings

O messenger of Allah, I testify with certainty that you are a servant of Allah and His messenger. And I testify with certainty that you, O messenger of Allah, have communicated the message of Allah conclusively and that you have discharged the responsibilities of the trust reposed in you and that you have provided the best of guidance for the Muslim community and that you have dispelled the anxieties of disbelief and that you have turned darkness into the light and that you have strived hard in the way of Allah striving as was its due and that you kept worshipping your Lord until to you came the certainty of death. May Allah, we pray, bless you with

the best of rewards on our behalf and on behalf of our parents and the best of rewards on behalf of (everyone in) Islam. And for you we seek from Allah Ta'âlâ His nearness and great merit and high rank and the Praised Station and the Hawd al-Kawthar, the basin of the celestial stream where your community would disembark and we seek from Allah for you the great intercession on the Day of Resurrection and we beg before Allah Ta'âlâ that He forgives us our sins and those of our fathers and forefathers and our mothers and our relatives. Surely, He is the One who answers prayers and He is the Most Merciful of all those who are merciful.

After having offered your own *Salâm*, you should also present *salâm* greetings on behalf of your father and mother, relatives and friends citing them by name. If someone else has asked you to convey his or her *Salâm*, do present it from him or her giving the name of the person. An example of how this can be said is given below:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ فُلَانٍ

***As-salâmu 'alayka, yâ rasûlallâhi min* (say name): Peace be on you, O messenger of Allah from (say name).**

If you have to convey the *Salâm* of many people in a general way for the sake of brevity, you could say:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنِّيْ وَمِمَّنْ اَوْصَانِيْ بِالسَّلَامِ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّمَ

As-salâmu 'alayka, yâ rasûlallâhi minnî wa mim-man awṣânî bis-salâmi 'alayka yâ rasûlallâhi ṣallal-lâhu 'alayka wa sallam

Peace be on you, O messenger of Allah from me and from whoever urged me with the duty of saying 'Salâm' to you, O messenger of Allah, may the blessings of Allah be upon you, and peace.

After having finished with the presentation of *Salâm* greetings before the Holy Prophet ﷺ, move two steps to your right and offer *salâm* before his Companion of the Cave, true confidant and his first Khalîfa, Sayyidnâ Abû Bakr Aṣ-Ṣiddîq, may Allah be pleased with him, in the following manner:

As-salâmu 'alayka, yâ Sayyidnâ Abâ Bakriniṣ-Ṣiddîq

Peace be on you, O our master, Abu Bakr Aṣ-Ṣiddîq

اَلسَّلَامُ عَلَيْكَ يَا سَيِّدِنَا اَبَا بَكْرِنِ الصِّدِّيْقَ

اَلسَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ رَسُوْلِ اللّٰهِ

عَلَى التَّحْقِيْقِ، اَلسَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُوْلِ اللّٰهِ ثَانِيَ اثْنَيْنِ اِذْهُمَافِى الْغَارِ اَلسَّلَامُ عَلَيْكَ يَا مَنْ اَنْفَقَ مَالَهٗ كُلَّهٗ فِىْ حُبِّ اللّٰهِ وَحُبِّ رَسُوْلِهٖ حَتّٰى تَخَلَّلَ بِالْعَبَاءِ رَضِىَ اللّٰهُ تَعَالٰى عَنْكَ وَاَرْضَاكَ اَحْسَنَ الرِّضَا وَجَعَلَ الْجَنَّةَ مَنْزِلَكَ وَمَسْكَنَكَ وَمَحَلَّكَ وَمَاْوَاكَ اَلسَّلَامُ عَلَيْكَ يَا اَوَّلَ الْخُلَفَاءِ وَتَاجَ الْعُلَمَاءِ وَصِهْرَ النَّبِيِّ الْمُصْطَفٰى وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

As-salâmu 'alayka, yâ Sayyidnâ Abâ Bakriniṣ-Ṣiddîq

Peace be on you, O our master, Abu Bakr Aṣ-Ṣiddîq

Peace be on you, O Khalîfa of the messenger of Allah, true and right.

Peace be on you, O Companion of the Messenger of Allah, the second of the two when both of them had taken refuge in the Cave.

Peace be on you, on you who gave away what he had, all of it, out of love for Allah and love for His messenger to the limit that he was left with the long shirt he was wearing. May Allah be pleased with you and may He please you with the best of His pleasure and may He make Paradise your

destination and abode and a permanent place of residence.

Peace be on you, O the first successor to the messenger of Allah and the crown of the learned and the in-law of the chosen prophet of Allah and on you be the mercy of Allah and His blessings.

Aftering offering your *Salam* to Sayyidnâ Abû Bakr, may Allah be pleased with him, move another two steps to the right and offer your *Salâm* from here to Sayyidnâ 'Umar al-Farûq, may Allah be pleased with him, in the manner given below:

As-salâmu 'alayka, yâ 'Umarab-nalkhattâb

Peace be on you, O 'Umar ibn al-Khattab

اَلسَّلَامُ عَلَيْكَ يَا عُمَرَ بْنَ الْخَطَّابِ، اَلسَّلَامُ عَلَيْكَ يَا نَاطِقًا بِا لْعَدْلِ وَالصَّوَابِ، اَلسَّلَامُ عَلَيْكَ يَا شَهِيْدَ الْمِحْرَابِ، اَلسَّلَامُ عَلَيْكَ يَا مُظْهِرَ دِيْنِ الْاِسْلَامِ، اَلسَّلَامُ عَلَيْكَ يَا مُكَسِّرَ الْاَصْنَامِ، اَلسَّلَامُ عَلَيْكَ يَا اَبَا الْفُقَرَآءِ وَالضُّعَفَآءِ وَالْاَرَامِلِ وَالْاَيْتَامِ، اَنْتَ الَّذِىْ قَالَ فِىْ حَقِّكَ سَيِّدُ الْبَشَرِ لَوْ كَانَ بَعْدِىْ نَبِىٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِىَ اللّٰه تَعَالٰى عَنْكَ

اَللّٰهُ تَعَالٰى عَنْكَ وَاَرْضَاكَ اَحْسَنَ الرِّضَا وَجَعَلَ
الْجَنَّةَ مَنْزِلَكَ وَمَسْكَنَكَ وَمَحَلَّكَ وَ وَمَاْوَاكَ،
اَلسَّلَامُ عَلَيْكَ يَا ثَانِيَ الْخُلَفَاءِ وَتَاجَ الْعُلَمَاءِ
وَصِهْرَ النَّبِيِّ الْمُصْطَفٰى وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ

As-salâmu 'alayka, yâ 'Umarab-nalkhaṭṭâb

Peace be on you, O 'Umar ibn al-Khaṭṭab

Peace be on you, O the speaker with justice and truth

Peace be on you, O martyr of the 'miḥrâb', the prayer niche of the Masjid

Peace be on you, O establisher of the supremacy of the religion of Islam

Peace be on you, O the smasher of idols

Peace be on you,O the guardian of the poor and the weak, the widows and the orphans. You are the one in whose favour said he who was of humankind the foremost: "If there was after me a prophet, he would have been 'Umar ibn al-Khaṭṭâb." May Allah be pleased with you and may He please you with the best of His pleasure and may He make Paradise you destination and abode and a permanent place of residence.

Peace be on you, O the second successor to the messenger of Allah and the crown of the learned and the in-law of the chosen prophet of Allah and on you be the mercy of Allah and His blessings.

After having done that, again move a little to the left this time, so as to stand in between the resting places of the two rightly-guided Caliphs and offer a combined *Salâm* to both the noble souls in the following manner:

اَلسَّلَامُ عَلَيْكُمَا يَا وَزِيْرَىْ رَسُوْلِ اللّٰهِ اَلسَّلَامُ
عَلَيْكُمَا يَا مُعِيْنَىْ رَسُوْلِ اللّٰهِ اَلسَّلَامُ عَلَيْكُمَا
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

Peace be on you both, O twain ministers of the messenger of Allah. Peace be on you both, O twain helpers of the messenger of Allah. On you both, be peace and the mercy of Allah and His blessings.

After having offered *Salâm,* go near the wall of Qiblah and make *Du'â* before Allah Almighty. Open your heart. Say what you want. Ask. But, do it with humility, submission and with the modesty of broken hearts and tearful eyes. For example, one could say:

اَللّٰهُمَّ يَا رَبَّ الْعٰلَمِيْنَ يَا رَجَآءَ السَّائِلِيْنَ وَاَمَانَ
الْخَائِفِيْنَ وَحِرْزَ الْمُتَوَكِّلِيْنَ يَا حَنَّانُ يَا مَنَّانُ يَا
دَيَّانُ يَا سُلْطَانُ يَا سُبْحَانُ يَا قَدِيْمَ الْاِحْسَانِ
يَاسَامِعَ الدُّعَآءِ اِسْمَعْ دُعَاءَنَا وَتَقَبَّلْ زِيَارَتِنَا

وَاٰمِنْ خَوْفَنَا وَاسْتُرْعُيُوْبَنَا وَاغْفِرْ ذُنُوْبَنَا وَارْحَمْ
اَمْوَاتَنَا وَتَقَبَّلْ حَسَنَاتِنَا وَكَفِّرْعَنَّا سَيِّئَاتِنَا
وَاجْعَلْنَا يَا اَللّٰهُ عِنْدَكَ مِنَ الْعَائِذِيْنَ الْفَائِزِيْنَ
الشَّاكِرِيْنَ مِنْ عِبَادِكَ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ
وَلَاهُمْ يَحْزَنُوْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ، يَا
رَبَّ الْعٰلَمِيْنَ، اَسْئَلُكَ اَنْ تَرْزُقَنِىْ اِيْمَانًا كَامِلًا
ثَابِتًا يُبَاشِرُ قَلْبِىْ وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمُ اَنَّهٗ
لَا يُصِيْبُنِىْ اِلَّا مَاكَتَبْتَ لِىْ وَعِلْمًا نَافِعًا وَقَلْبًا
خَاشِعًا وَّلِسَانًا ذَاكِرًاوَّ وَلَدًا صَالِحًا وَّ رِزْقًا
وَّاسِعًا وَّحَلَالًا طَيِّبًا وَّتَوْبَةً نَصُوْحًا وَّصَبْرًا
جَمِيْلًا وَّاَجْرًا عَظِيْمًا وَعَمَلًا صَالِحًا مَّقْبُوْلًا
وَّتِجَارَةً لَّنْ تَبُوْرَ، يَا نُوْرَالنُّوْرِ، يَا عَالِمَ مَافِى
الصُّدُوْرِ اَخْرِجْنِىْ وَجَمِيْعَ الْمُسْلِمِيْنَ مِنَ
الظُّلُمَاتِ اِلَى النُّوْرِ فِى الدُّنْيَا وَالْاٰخِرَةِ وَتَوَفَّنِى
مُسْلِمًا وَّاَلْحِقْنِىْ بِالصَّالِحِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ
الرَّاحِمِيْنَ يَا رَبَّ الْعَالَمِيْنَ، اَللّٰهُمَّ لَاتَدَعْ لَنَا فِىْ

مَقَامِنَا هٰذَا ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَاهَمًّا يَا اَللّٰهُ اِلَّا فَرَّجْتَهٗ وَلَا عَيْبًا يَا اَللّٰهُ اِلَّا سَتَرْتَهٗ وَلَا مَرِيْضًا يَا اَللّٰهُ اِلَّا شَفَيْتَهٗ وَعَا فَيْتَهٗ وَلَا فَقِيْرًا يَا اَللّٰهُ اِلَّا اَغْنَيْتَهٗ وَلَا حَاجَةً يَا اَللّٰهُ مِنْ حَوَآئِجِ الدُّنْيَا وَالْاٰخِرَةِ لَنَا فِيْهَا صَلَاحٌ اِلَّا قَضَيْتَهَا وَيَسَّرْتَهَا، اَللّٰهُمَّ اقْضِ حَوَآئِجَنَا وَيَسِّرْ اُمُوْرَنَا وَاشْرَحْ صُدُوْرَنَا وَتَقَبَّلْ زِيَارَتَنَا وَاٰمِنْ خَوْفَنَا وَاسْتُرْ عُيُوْبَنَا وَاغْفِرْ ذُنُوْبَنَا وَاكْشِفْ كُرُوْبَنَا وَاخْتِمْ بِالصَّالِحَاتِ اَعْمَالِنَا وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِيْنَ مِنَ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُوْنَ، بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ يَا رَبَّ الْعَالَمِيْنَ

'Yâ Allah, Yâ Rabbal-'Âlamîn', O Allah, O Lord of all the worlds, hope of seekers and shelter of the scared and refuge of the trusting. O the compassionate One, O the benevolent one, O the perfect recompenser, O sovereign, O the pure One, O the constant dispenser of favours since ever and for ever, O hearer of prayers, hear our prayers and accept our visit and remove our fear and conceal our defects and for-

give our sins and have mercy on the dead among us and accept our good deeds and efface from us our evils and when we are with You, O Allah, make us one with those who are to be under Your protection and who are successful and who are grateful from out of Your servants for whom there will be no fear nor shall they grieve, with Your mercy - O the merciful one, the Most Merciful of all those who are merciful.

'Yâ Rabbal-'Âlamîn, O Lord of all the worlds, I beg You to bless me with a faith which is perfect, ever lasting and inherent, something which becomes an integral part of my heart, and bless me with a belief so true that it makes me realize that nothing will happen to me other than what You have prescribed for me and I ask for knowledge which is beneficial and heart which fears You and tongue which keeps busy remembering You and good children and abundant sustenance, lawful and pure, and repentance which is true and patience which is elegant and reward which is great and a deed which is good and acceptable with You, and I seek from You the kind of deal which never brings loss. O the Light of all lights, O the Knower of everything in hearts, take me and all Muslims out from all sorts of darkness towards the light - in the present world and in the world-to-come and make death come to me while I am a Muslim and make me join the company of the righteous, with Your mercy, O the merciful one, the Most Merciful of all those

merciful. 'Yâ Rabbal-'Âlamîn', O Lord of all the worlds.

'Allâhumma', O Allah, leave not at this sacred place where we are any sin of ours which remains unforgiven by You; and no sorrow, O Allah, which You have not removed; and no defect, O Allah, which You have not concealed; and no sick person, O Allah, whom You have not cured of his or her sickness and whom You have not blessed with health and well-being; and leave, 'Yâ Allah', no poor person whom You have not made need-free; and none of our needs, O Allah, needs of the present world and of the world-to-come which are good for us, let none of these remain unfulfilled and not made easy on us.

O Allah, take care of our needs and facilitate our personal affairs and open our hearts and accept our visit and replace our fear with peace and conceal our defects and forgive our sins and eliminate our afflictions and let us meet the end of our lives ready with the best of deeds and let us be among Your righteous servants, among those on whom there is no fear nor shall they grieve. With Your mercy, O the merciful one, the Most Merciful of all those who are merciful - 'Yâ Rabbal-'Âlamîn', O Lord of all the worlds.

THE REWARD OF *SALÂH* IN THE PROPHET'S MOSQUE

Making *Şalâh* with Jama'ah in the Prophet's Mosque is highly reward-worthy. In a *Hadîth*, the Holy Prophet ﷺ said: 'The reward for one *Şalâh* in this Masjid of mine is better than that of a thousand şalahs elsewhere, except the Masjid al- Haram. This is because the reward of making a *Şalâh* in the Masjid al-Harâm with the Jama'ah is higher by one hundred thousand as compared with Şalah offered in any other Masjid. (At-Targhib, p. 214)

FORTY PRAYERS *(Şalâh)* IN THE PROPHET'S MOSQUE

As narrated by Sayyidná Anas رضى الله عنه the Holy Prophet صلى الله عليه وسلم said: 'Whoever makes forty prayers (Şalâh) in my Masjid without missing even one will be granted a decree of freedom from Hell. It means that he or she will remain safe from Hell, and safe from punishment' and 'safe from hypocricy.' (Reported by Ahmad with sound au- thority as in At-Targhib wat-Tarhib ai Mundhiri, p. 215, v.2)

SALÂH IN THE MOSQUE OF QUBÂ'

As reported by Sayyidna Usayd ibn Zuhayr al-Ansari رضى الله عنه the Holy Prophet said: 'One Şalâh is equal to one 'Umra. (Nârrated by Tirmidhi who rates it as Hasan Gharib)

Sayyidna Sahl ibn Hunayf reports that the

Holy Prophet ﷺ said: 'One who did *Ṭahârah* (*Wuḍû*) at home, then came to Masjid Quba' and offered *Ṣalâh* there, his reward is equal to that of one 'Umra.' (At-Targhîb, p. 217, v.2)

Sayyidnâ 'Umar رضی اللہ عنہ narrates that the Holy Prophet ﷺ used to go to the Masjid of Quba'. He would either ride, or walk, and offer two *raka'ât* of *Ṣalâh* there. (Narrated by al-Bukhârî and Muslim, as in At-Targhîb, p. 218, v.1)

JANNATUL-BAQÎ'

Close to the Prophet's Mosque is Jannatul-Baqî', the famous cemetery of Madîna al-Munawwarah. Make a visit there too. When you are there, offer your *Salâm* as given below:

اَلسَّلَامُ عَلٰى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ
وَالْمُسْلِمِيْنَ وَيَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا
وَالْمُسْتَاْخِرِيْنَ، وَاِنَّا اِنْشَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ
نَسْاَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ ط

Peace be on the people of the home of believers and Muslims and may Allah have mercy on those of us who went earlier and on those who will come later and, certainly, we too, 'Inshallâh', are to join up with you.

Buried in Jannatul-Baqî' are thousands of the noble Companions of the Holy Prophet ﷺ, the

Tabi'în who came after them and many other righteous elders of the early period. Out of these is the son-in-law of the Holy Prophet ﷺ, Sayyidnâ 'Uthmân al-Ghanî رضی اللہ عنہ. Others include Sayyidnâ 'Abbâs رضی اللہ عنہ, the uncle of the Holy Prophet ﷺ and his grandson, Sayyidnâ Ḥasan ibn 'Alî, and his son, Ibrâhîm, and his daughters - Sayyidah Ruqaiyyah, Zaynab and Umm Kulthûm - and the sisters of his father, and his blessed wives, and his special assistant, Sayyidna 'Abd Allah ibn Mas'ud, and Sayyidnâ 'Abd al-Raḥmân ibn al-'Awf and Sa'd ibn Abî Waqqâṣ out of the famous ten Companions known as the 'Asharah Mubashsharah' or the ten who were given the good news of salvation. May Allah be pleased with all of them.

VISITING THE MARTYRS OF UḤUD

Do go to Uḥud during your stay in Madîna al-Munawwarah. This is the name of a hill on the outskirts. The Holy Prophet ﷺ said: 'Uḥud loves us and we love Uḥud.' (At-Targhib p. 230 v.2)

Uḥud reminds of the Battle of Uḥud in the Hijrah year 3 when the disbelievers of Makkah al-Mu'aẓẓamah attacked Muslims. The Holy Prophet ﷺ and his Companions fought against them. Seventy Companions fell martyrs in this

battle. The Holy Prophet ﷺ was himself hurt and wounded by the enemy. His uncle, Sayyidna Hamza ibn al-Muṭṭalib also met his *Shahadah* on this occasion. The grave marks of the *Shuhada'* of Uhud have been enclosed with a boundry wall built by the Saudi Government. The wall has a grilled gate which is locked. At a distance from the gate, the graves of Sayyidnâ Hamza and Sayyidnâ Muş'ab ibn 'Umayr رضى الله عنهم اجمعين are visible from the outside. The graves of other martyrs are located at the farther end of the boundary. When you are here, offer your Salam using the same words which appear a little earlier under the note on Jannatul-baqî.

May Allah help us all.